

A

String of Pearls :

OR,

The Best Things reserved till last.

Discovered in a **SERMON**
Preached in *London*, June 8. 1657.

A T

The Funeral of (that Triumphant Saint)

Mrs. *Mary Blake*, late Wife to (his Wor-
thy Friend) Mr. *Nicholas Blake*, Mer-
chant : with an Elegy on her Death.

By *Thomas Brooks* her much endeared
Friend, Spiritual Father, Pastor, and Bro-
ther, in the Fellowship of the Gospel, and)
Preacher of the Word at *Margarets New-
Fish-street*.

*The Righteous shall be had in everlasting remem-
brance, Psal. 112. 6.*

*Precious in the sight of the Lord is the Death of
his Saints, Psal. 116. 15.*

L O N D O N, Printed for *John Hancock*, and are to be
sold at his Shop in *Popes-head-alley*, at the three Bibles,
1671.





TO HIS

honored and worthily esteem-
ed friends , Mr. *Nicholas
Blake*, Merchant (Husband
to the late Virtuous Mrs.
Mary Blake, deceased.)

and Mr. *Thomas Matthewes* Mer-
chant, and Mrs. *Martha Matthewes*
his Wife (Parents to the decea-
sed Gentlewoman) and to the
rest of his and her Relations.

All Grace and Peace , all Consolation and
Supportation from God the Father,
through our Lord Jesus Christ.

Dear Friends,

THis little Piece had been soon-
er in your hands, but that my
being in the Country, and some
other important business that

Many a
man hath
been
drowned
in his own
tears.
2 Co. 7. 10.

bath lye[n] hard upon my hands hat
prevented it till now.

I have read of a certain Painter, who
being to express the sorrow of a weeping
Father, and having spent his skill be
fore in setting forth of the passions and
affections of his Children, he thought
best to present him upon his Table to the
beholders view, with his face covered
that so he might have that grief to
imagined by them, which he found
himself unable to set out to the full.
I know I am not able to paint out your
great grief and sorrow for the loss
such a Wife, and of such a Child,
such a Sister, &c. and I could wish that
this piece which is brought forth to
tisfie your importunity, may not make
the wound to bleed afresh; however
it doth, thank your selves, blame
me.

I could heartily wish, that you, and
all others concerned in this sad loss
were more taken up in minding
happy exchange that she hath made
than with your present loss; she hath
exchanged Earth for Heaven, a W
derness for a Paradise, a prison for

place, a house made with hands for
 eternal in the Heavens; she hath ex-
 changed imperfection for perfection,
 singing for mourning, mourning for rejoy-
 cing, prayers for praises, the society of
 sinful mortals, for the company of God,
 Christ, Angels, and the Spirits of Just
 men made perfect; an imperfect transi-
 tory enjoyment of God, for a more clear,
 full, perfect, and permanent enjoyment
 of God; she hath exchanged pain for
 ease, sickness for health, a bed of weak-
 ness for a bed of spices, a compleat
 wretchedness; she hath exchanged her
 rags for silver, her counters for gold,
 and her earthly contentments for hea-
 venly enjoyments.

And as I desire that one of your eyes
 may be fixt upon her happiness, so I de-
 sire that the other of your eyes may be
 set upon Christs fulness: though your
 stock be dried up, yet Christ the foun-
 tain of Light, Life, Love, Grace Glo-
 ry, Comfort, Joy, Goodness, Sweetness,
 and Satisfaction, is still at hand and al-
 ways full and flowing, yea, overflowing.
 What is the worth and value of many pieces
 of silver is contracted in one piece of

A 4

gold;

2 Cor. 5.
1, 2.Heb. 12.
22, 23, 24.John 1. 16
Col. 1. 19.
ch. 2, 3.
Omne bo-
num in
summo bo-
no.

gold, so all the sweetness, all the goodness, all the excellencies that are in Husband, Wives, Children, Friends, &c. are contracted in Christ; yea all the whole volume of perfections which spread through Heaven and Earth, epitomized in Christ, Ipse unus erit tibi omnia, quia in ipso uno bono, bona sunt omnia, saith Augustine, Christ will be to thee instead of all things else, because in him are all good things to be found.

Dear friends! what wisdom, what knowledge, what love, what tenderness, what sweetness, what goodness did you observe and find in this deceased and glorified Saint, that is not eminently that is not perfectly to be enjoyed in Christ? and if so, why do not you bear up sweetly and chearfully, and let the world know, and let friends see, that though you have lost her corporally, yet you enjoy her spiritually in Jesus? The Apostle Paul was so much taken with Christ, that he was ever in his thoughts always near his heart, and ever upon his tongue, he names him sixteen or seventeen times in one Chapter, 1 Cor. 1

chrysostom.

Now

Now, Ob that your hearts and thoughts
were thus busied about Christ, and ra-
ken up with Christ, and with these
Treasures of Wisdom, Knowledge,
Grace, Goodness, Sweetness, &c. that is
in him, this would very much allay
your grief and sorrow, and keep your
hearts quiet and silent before the Lord;
this would be like that tree which made
the bitter waters of Marah sweet.

Exod. 15.
23, 24, 25.

Plutarch in the life of Phocion, tells
us of a certain Gentlewoman of Jonia,
who shewed the Wife of Phocion all
the rich Jewels and precious stones she
had; she answered her again, All my
riches and Jewels is my Husband
Phocion, so should Christians say,
Christ is our Riches, our Jewels, our
Treasure, our Heaven, our Crown, our
Glory, our All; He is all comforts to
us, and all contents to us, and all de-
lights to us, and all relations to us; He
is Husband, Wife, Child, Father, Mo-
ther, Brother, Sister; He is all these,
yea he is more than all these to us.

2 Cor. 6.
10.
Eph. 3. 8.
Can. 5. 10.

I have read of one, who walking in
the fields by himself, of a sudden fell in-
to loud cries, and weeping; and being

S. Martin.

asked (by one that passed by, and overheard him) the cause of this his lamentation, I weep (saith he) to thinke that the Lord Jesus should do so much for us men, and yet not one man of a thousand so much as minds him, or thinks of him; but I hope better things of you, yea I hope (and desire) that this present counsel will take hold of your hearts, and work as counsel works when it is set home by a hand of Heaven.

Again, Friends, It is your wisdom and your glory, to mind more your present work, your present duty, than your loss, than your present calamity. David's passion was got above his wisdom, his discretion, when he said, O my Son Absalom! my Son, my Son Absalom! would God I had dyed for thee. O Absalom! my Son, my Son. Your present work is not to cry, O my dear Wife! O my precious Child! O my loving Sister! but O my Soul submit to God! Justifie God, lye down in the will of God, say Amen to Gods Amen: O my Soul think well of God, and speak well of God, and carry it well towards God, &c. This is your present

2 Sam. 18.

ult.

present work, make it but your work,
and then, though sorrow may abide for a
night, yet joy will come in the morning.

Psal 30.5.

Again, Observe how other Saints
have carried it under such a dispensa-
tion as you are under, and

do you likewise. To that

purpose read and compare

these Scriptures together,

Gen. 23. 1, 2, 3, 4, 8.

Ezek. 24. 16, 17, 18.

Sam. 12. 17, — 22.

Gen. 10. 1, 2, 3. 1 Sam.

17, 18, 19. 2 Sam. 15.

5, 26, 27. Job 1. 13, — ult. It is a

more excellent, a more blessed thing to

be good at imitating the pious examples

of others, than to be good at praising of

them. Stories speak of some that could

not sleep when they thought of the Tro-

phies of other Worthies that went be-

fore them, the best and highest examples

should be very quickening and provo-

king. Pious examples usually are more

wakening than precepts, and they are

more convincing, & more encouraging;

And the Reason is; Because we see

in them, that the exercise of the most

difficult

Roms Dux, bonus comes,
(a good leader makes
a good follower) was
Carus the Emperours
Motto. *Præcepta docent,*
exempla movent, Pre-
cepts may instruct, but
examples do persuade.

difficult points of godliness, is yet possible: Other Saints pious examples should be looking-glasses for us to dress our selves by; and happy are those that make such in improvement of them. O happy Husband! O happy Parents! O happy Brethren and Sisters! if you write after that blessed Copy that this glorified Saint, Wife, Child, Sister hath set before you; which that you may, desire you seriously to dwell upon the following Narrative.

One hint more, and then I have done. Augustine in one of his Epistles hath in this relation, that the very same day wherein Jerome died, he was in his study, and had got Pen, Ink, and Paper, to write something of the glory of Heaven to Jerome. Suddenly he saw a light breaking into his study, and a sweet smell that came unto him, and this voice he thought he heard; O Augustin! what dost thou? dost think to put the Sea into a little vessel? when the Heavens shall cease from their continual motion, then shalt thou be able to understand what the glory of Heaven is, and not before, except you come to feel it, as I now do.

A little before this glorified Saints
translation from Earth to Heaven, I
had thoughts and resolutions to write
to her about that blessed state to which
she was hastening, but was prevented,
however in the following Sermon you
will find something of that glorious
state glimpsed out unto you, which now
she is in the possession of. Now dear
friends, above all gettings, get an in-
terest in that glory that she is filled
with, and keep up the sense of that in-
terest in your own souls and consciences,
and then you will be happy in life, and
blessed in death, and assuredly meet
her, and know her, and for ever
enjoy her in perfect happiness and
blessedness; which that you may, is
and shall be the constant desires, and
earnest prayers of

Your Souls Servant,

Thomas Brooks.

A



A

String of Pearls :

OR,

The Best things reserved till last.

BEfore I name my Text, give me leave to speak a few words upon another Text *viz.* The glorified Saint deceased; at whose Funeral we are here met.

Isa. 8. 18.

2 Cor. 3. 1,
2,

Phil. 4. 1, 2.

She was one of those dear spiritual Children that the Lord had given me; she was a precious Seamstress of my Ministry, she was my living Epistle, my walking Certificate, my Letter Testimonial. In life she was my joy, and in the day of Christ she will be my Crown. As Paul speaks, 1 Thes. 2. 19, 20. *For what is our Hope, our Joy, or Crown of rejoicing*

ing? are not even ye in the presence of
our Lord Jesus Christ at his coming?
For ye are our glory, and joy. Her ap-
plication of those words of the A-
postle to me (hath been often a
very great refreshing and comfort to
my soul) For though you have ten
thousand instructors in Christ, yet have
ye not many Fathers, for in Christ Je-
sus I have begotten you through the
Gospel. The work of grace upon her
heart was clear, powerful, and
thorough, as all know that knew
her inwardly. I should tire both my
self and you, and frustrate the end
of your meeting, which is to hear a
sermon, should I give you an ex-
act and particular account thereof:
I shall therefore only mention a
few things among many, for your
imitation, satisfaction, and suppor-
tation, under this sad dispensation.

She was a knowing woman in
the things of Christ, and her know-
ledge was inward, experimental,
growing, humbling, transforming,
and practical; she knew Christ in
the

1 Cor. 4.
15.

Prov. 3. 18.

the mystery, as well as in the history; in the spirit, as well as in the letter; feelingly, as well as notionally. She did not only eat of the tree of knowledge, but also tasted of the tree of life.

Sinceritas
severitatis
mater, Sinc-
erity is
the mo-
ther of se-
renity.

She was as sincere, and as plain-hearted Christian (I think) as a soul lives out of Heaven; for plain-heartedness, she was a *Jacob*; for uprightness, she was a *Job*; sincerity, the shine, the lustre, the beauty, the glory of all a Christians graces; and in this she did excel. A sincere soul is like a Christal-glass with a light in the midst of it, which gives light every way; and such a one was she. A sincere soul is like the Violet, which grows low, and hides it self, and its own sweetness, as much as may be with its own leaves; and such a one was she: she had as many choice, visible characters of sincerity and uprightness upon her, as ever I read upon any Christian that I have had the happiness to be acquainted with. But I must not dwell on these things; I shall only say

was not like the Actor in the Comedy, who cryed with his mouth (*O Jerusalem*) O Heaven! but pointed with his finger to the earth; such professors there be, but she was one of them.

She was rich in spiritual experiences, as most that I have been acquainted with. Ah how often hath she warmed, gladdened, and quickened my spirit, by acquainting me with what the Lord hath done for her precious soul. Experiments in Religion are beyond notions, and impressions; a sanctified heart is better than a silver tongue, and she found it so. O the stories that she was able to tell of the Love of God! the presence of Christ, the breathings of the Spirit, the exercise of Grace, the sweetness of the World, the deceitfulness of Sin, and the devices and methods of Satan, &c. And though she made use of her experiences, as crutches to lean on, yet she only made use of the Promises as a foundation to build on. As the Star led the wise men to Christ, so

so her experiences led her to higher and a sweeter living upon Christ; her experiences were her sauce, but Christ was still her food.

Cant. 2. 14.
Mat. 6. 5, 6.

She did drive a very (great private Trade towards Heaven she was much in secret duties, in closet-communion with God, and this did very much enrich her, and advance her in spiritual experiences. When she had once found the sweetness of enjoying Christ behind the door, O how inflamed how abundantly was her soul carried forth, in secret duties! she knew that *Peter* went up upon the housetop to pray, and that Christ was oft alone. As secret meals make a fat body, so she found secret duties made a fat Soul, and this made her much in that work. It was a witty and divine speech of *Bernard*, That Christ the Souls Spouse is bashful neither willingly cometh to his Bride, in the presence of a multitude; and is it not so with the Bride in her actings towards her Bridegroom Christ?

Acts 10. 9.

to She was many times in the
 upon school of temptation, which God
 e made to her the School of instru-
 fo on; the Lord did usually so help
 reater to handle the shield of Faith, and
 avenge Sword of the Spirit (the Word
 s, of God) that she commonly
 triumph'd over Satans temptations,
 and led captivity captive; though
 erie at Arrow-Master Satan hath shot
 d taken at her, yet her bow still abode
 t by strength, her hands and heart be-
 edling made strong by the hands of the
 carnal mighty God of *Jacob*. *Augustine*
 kneave thanks to God that his heart
 hound the temptation did not meet to-
 t wether; and so hath she many a
 wake me: she was good at withstand-
 luting the beginnings of a temptation,
 e knowing that after-remedies often
 witome too late. She was a Christian
 Thall over, she was a Christian in pro-
 fhession, and a Christian in practice,
 o h Christian in lip, and a Christian in
 aulife; a Christian in word, and a
 Brie Christian in work; a Christian in
 rid new, and a Christian in power, and
 spirit; She was not only for the
 S general

2 Cor. 12.
 7, 8, 9, 10.
 Ephes. 6.
 16, 17.
 2 Cor. 2.
 14.
 Gen 49.
 23, 24.

1 Thes. 5.
 23.
 Act. 13. 22.
 Acts 24.
 16.
 Luke 1. 5,
 6.

Duties
trusted to
will undo
you; when
trusted to,
they
prove but
a smooth,
a silken
way to
hell.

general duties of Christianity, hearing, praying, &c. but also the relative duties of Religion: to be a good Wife, a good Mother, a good Childe, a good Sister, a good Mistress, &c. Most sincerity and holy ingenuity shines in the relative duties of Religion, and those she was excellent; she was also very conscientious and constant, yea, abundant in the general duties of Religion, as hearing, praying, &c. she did duties, but did not (for a world) trust to her duties, but to her Jesus. As the Dove made use of her wings (to flee to the Ark) but trusted not in her wings, but in the Ark; in duty, she had learned the holy Art of living above duty, in the business of acceptance with God, and justification before God, and reconciliation to God, and salvation by God; she knew no duty but Jesus; she was as happy in denying religious self, as she was resolute in denying of sinful self.

She was for patience and cheerfulness under her long lingering weakness

akness. as exemplary as any that
er I was acquainted with; if at a
time she groaned, yet she blef-
God (as she use to say) that
did not grumble: Oh how
et, how like a Lamb was she
der all her tryals! O how well
ould she speak of God! O how
eetly did she carry it towards
od! O how much was she taken
in justifying of God, throughout
r pining, wasting sicknesses!
Time and strength would fail
e, should I but tell you what I
uld, concerning her Faith, her
ve to God, to Christ, to his ways,
his people, whether poor or
ch, weak or strong; And of her
amily, lowlinesse, meeknesse,
herein she hath left few fellows
hind her; she was very high in
iritual worth, and as low in heart;
e was cloathed with humility, as
ith a Royal Robe, and with the
ornament of a meek and quiet spi-
t, which is in the sight of God, of
reat price: but I must hasten to my
ext, for I see time slides away.

James 1.
2,3,4.ch.
5.10,11.

1 Pet. 5. 5.
1 Pet. 3. 4.

If

If *Ezekiel* can commend *Daniel* and match him with *Noah*, and *Job* for his power in prayer; and *Peter* highly praise *Paul*: And if the ancient Church had her (Diptych or) publick Tables, wherein the persons most noted for piety were recorded: Nay, if *Plato* called *Aristotle* the intelligent Reader; And *Aristotle* set up an Altar in honour of *Plato*: then I hope you will not impute it to me as a transgression that I have presented to you the shining vertues of this glorified Saint for your imitation.

What eyes thou read'st with, Reader
(know I need not say)
Mine were not dry, when I this story
(wrote)



An ELEGIE

pon the Death of the Virtuous,
His dear and never to be forgotten
Friend, Mrs. *Mary Blake*.

That affection could but make a Poet,
Could grief and sorrow help, sure I should do it ;
Mary is dead, a woman whom truth and fame,
th virtue ever shall embalm her name ;
Mary for Love, a *Mary* for weeping,
Mary for Choice, a *Mary* for Seeking,
th *Mary* she had chosen the better part ;
th *Mary* she did lay Christ neer'st her heart.
ch were her parts, her Piety,
er youth it was a full Maturity.
ave, although young, who in her heart did prize,
ace, Truth, and Christ, her only Sacrifice ;
acious, Religious, and sincere was she,
urteous, without all Court Hypocrisie.

rist was her study, his glory was her aim,
was her Heaven for to advance the same ;
thin the holy Treasury of her mind,
ere the choice virtues of all woman-kind ,
knowing Woman, and an humble too,
hich joy'd all Christians, who had with her to do.

A Praying Woman and believing too
Which did the praises of other Saints renew;
A holy Woman, and an harmless too,
In saying this, I give her but her due.
A lively Christian, and thriving in Grace,
Few towards Heaven did ever hold her pace.
The Word and Ways of God were her delight,
And in the same she had a great insight.
A fixed Woman, when others staggering were,
Which was the fruit of holy pains and care,
A tryed Christian, whose tryals were not small,
Yet faith and patience overcame them all.
She liv'd the Sermons which on Earth she heard,
And now receives the Crown which was for her prepar'd.
A woman which had more than common worth;
I want a tongue, enough to set it forth.

Her latest precious breathings had respect
To nothing more than divine Dialect;
Which she committed to her mourning friends,
In exhortations for their better ends.
Could prayers, tears, and sighs have kept her here
She had not dy'd, you need it not to fear;
She lives, though dead, i'th' memory of those
Who knew her life, and saw her holy close;
No golden letters half so long as we
Shall keep her precious worth in memory;
No costly Marble need on her be spent,
Her deathless worth is her own monument.
Now I shall let you know what you have lost,
She was a Temple of the Holy Ghost.
This wee'l apply, that though we lose her here,
Her soul doth shine in a celestial sphere.
Mary is to the celestial *Canaan* gone,

ere as a Star she shines in perfection.
y hath chosen sure the better part,
y with Angels sure doth now partake.

stay, needs she Encomiums? Reader know
joys above, while we here wail below.
now (dear friends) let's mourn in hope, and weep,
eving this blest Saint in Christ doth sleep,
rk, don't you hear her sweet delightful voice,
ng. Friends weep not, but see that ye rejoice
me, for now I am perfectly free,
n sorrow, sin, death, and mortality;
ely you cannot doubt my happiness,
o have beheld my Faith and stedfastness;
hen from sorrow see that now you cease,
interrupt my joy, and your own peace?
ely our loss, to her was greatest gain,
crown'd in Heaven she ever shall remain;
sighs, no groans, now from her do come,
everlasting joys are in their room.
now without controul no question sings,
nal praises to the King of Kings;
now enjoys that ever blessed face,
opes whereof she run a happy race;
now hath chang'd her crosses for a Crown,
bed of weakness for a Royal Throne.

ewel (blest Saint) farewell, to thee wee'l haste;
till we meet in Heaven we cannot rest.

*Thomas Brooks of Margarets
New Fish-street.*



A word to the Reader.

NOW Reader if you please to cast a look,
Or spend some spare time on this little book,
And in it any thing that's good do view,
Then challenge it, for it belongs to you ;
What's weak or worthless in it, that decline,
And pass it by, I challenge that for mine.

TH



THE
BEST THINGS

Reserved till last.

1 Pet. 1. 4.

*an inheritance incorruptible, and
undefiled, and that fadeth not
away, reserved in Heaven for you.*

Beloved,

Have Chosen this Text upon a
double ground.

1. To make a diversion of
immoderate sorrow and grief
in my own spirit, and yours, who
most neerly concerned in this sad

6. And

2. Because it will afford us matter

B 2

most

most suitable to the blessed state and condition of this glorified Saint, whose Funeral we are here met.

In the Inscription, *ver. 1, 2.* you have first a *holy salutation*, shewing first by whom this Epistle was written, *viz. Peter an Apostle of Jesus Christ*; secondly, to whom it was written: now they are described two ways; first, by their outward condition, strangers scattered throughout *Pontus, Galatia, Cappadocia, Asia* and *Bythinia*. There are divers opinions about these strangers, but the most common and received opinion among the learned, is, that *Peter* wrote this Epistle to the converted Jews, scattered throughout the Provinces in *Asia*, who met with much opposition and affliction for the Gospels sake. Secondly, They are described by their spiritual and inward condition, which is set forth,

1. By the fundamental cause of it, to wit, Election of God.

2. By the final cause, to wit, sanctification of the Spirit unto obedience.

Parvus.

Compare the 2. of the Acts and the 11. of the Acts, with 1. and 2. verses of this Chapter.

3. By the subservient cause, to
 Reconciliation, conferred in
 obedience, and sprinkling of the
 blood of Jesus Christ.

In the third verse you have, 1. A
 very stately Proem, and such as can
 hardly be match'd again, *Blessed*
be the God, and Father of our Lord
Jesus Christ. 2. You have Regene-
 ration or Effectual calling descri-
 bed; and that,

First, By the Principal Efficient
 cause thereof, which is, *God the Fa-*
ther of our Lord Jesus Christ.

2. By the impulsive cause there-
 of, the mercy of God, which is de-
 scribed by the quantity of it, *abun-*
dant.

3. By the immediate effect there-
 of, a *lively Hope* (the singular cause
 hereof is shewed to be the resur-
 rection of Jesus Christ from the
 dead :) now hope is called a lively
 hope,

1. Because it makes a man lively
 and active for God and goodness.

Anima sperando vivet; As the body lives by breathing,
 the soul by hoping.

B 3

2. Be-

1 John 3.

2, 3.

Corpus spi-
rando,

2. Because it chears , comforts and revives the Soul ; it brings, breeds, it feeds , it preserves spiritual life in the soul : this lively Hope is like *Myrtillus* his shield, which after the use he had of it in the field having it with him at Sea, and suffering Shipwrack, it served him a Boat to waft him to shore, and preserved his life ; this lively Hope is a Shield on shore, and an Anchor at Sea.

3. It is called a lively Hope , in opposition to the fading, withering dying hopes of Hypocrites , and prophane persons, *Whose hope is as Spiders web , the crackling of thorns under a Pot, and the giving up of the Ghost.*

A Christians hope is not like that of *Pandora* , which may flie out of the box , and bid the soul farewell ; no, it is like the morning light, the least beam of it shall commence in to a compleat Sun-shine; it is *Aurora gaudii*, and it shall shine forth brighter and brighter , till perfect day but the Hypocrites hope , the presumptuous

Job 8 13,
14.ch.11.
ult. ch.27
8.
Pro.11.7.

For sumptuous sinners hope is like a cloud, or the morning dew.

Now in my Text you have the Object about which this *lively Hope* is exercised, and that is, *an inheritance incorruptible, and undefiled, and that fadeth not away*, (what these words import, I shall shew you when I shall open that Doctrine which I intend to stand upon at this time) *reserved in Heaven for you*.

There are three Heavens, the first is *Cælum Aerium*, the Aiery Heaven, where the Fowls of Heaven do flie; the second is *Cælum Astriferum*, where the Stars of Heaven are; and the third is *Cælum Beatorum*, the Heaven of the Blessed, where God appears in eminency, and where Christ shines in glory; and this is the Heaven the Text speaks of.

The Text will afford several points, but I shall only name one, which I intend to stand on at this time, and that is this.

Doct. That God reserves the best and greatest favours and blessings for Believers, till they come to Heaven.

Now I shall prove this proposition by an induction of particulars and then give you the reasons of it. I will begin with the inheritance spoken of in the Text.

1. The best Inheritance is reserved for Believers, till they come to Heaven; this is clear and fair in the Text, yet I shall make this further out to you, thus.

First, The Inheritance reserved for Believers till they come to Heaven, is a pure, undefiled, and incorruptible Inheritance, it is an Inheritance that cannot be defiled nor blemished with abuse one way or another; other inheritances may and often are with oaths, cruelty, blood, deceit, &c. the Greek word *Amiantum* signifies a precious stone, which though it be never so much soiled yet it cannot be blemished, nor defiled: yea, the oftner you cast it into the fire, and take it out, the more clear, bright, and shining it is; All earthly inheritances are true Gardens of *Adonis*, where we can gather nothing but trivial flowers.

Vide Zachariam.

1 Kings

21, -- 20.

*Quam fortis
det mihi
terra, cum
Caelum in-
tueor.* A-
drian.

fur

surrounded with many briars, thorns, and thistles: O the hands, the hearts, the thoughts, the lives, that have been defiled, stained, and polluted with earthly inheritances! the impure love, the carnal confidence, the vain boastings, the sensual joys, that earthly inheritances have filled and defiled poor souls with! all earthly inheritances, they are no better than the Cities which Solomon gave to Hiram, which he called Cabul, that is to say, displeasing, or dirty; the world doth but hurt, and dust us. But

Secondly, it is a sure, a secure inheritance; *To an inheritance reserved in heaven for you.* See the Text, the Greek word that is here rendred reserved, is from (τῶν Τερεο) which signifies to keep solicitously, to keep with watch and ward; this inheritance is kept and secured to us, by promise; by power, by blood, by oath, and therefore must needs be sure; it is neither sin, nor Satan, nor the world, that can put a Christian by this inheritance; Christ hath

Gen 3. 18.
Isa. 23. 9.

1 Kings 9.
13.

Heb. 5. 12.
- ult.
Rom. 8.
31. ult.
Ephes. 2. 6.

Joh. 14. 1,
2, 3.

John 10.
27, 28, 29,
30.

If this In-
heritance
was not
kept for
us, it might
(haply) go
the same
way para-
dise did.

already taken possession of it
their names, and in their room
and so it is secure to them; if weak-
ness can overcome strength, impo-
tency omnipotency, then may
Christian be kept out of his inher-
itance, but not till then, but earthly
inheritances, they are not sure, they
are not secure; how often do
might overcome right, and the
weakest go to the wall? how many
are kept out, and how many are
cast out of their inheritances, by
power, policy, craft, cruelty? It was
a complaint of old, our inheritance
is turned to strangers, our houses to
Aliens, Lam. 5. 2.

Dan. 2. 44.

7. ch. 27.

Heb. 12.

27, 28.

2 Pet. 1. 11.

Thirdly, It is a permanent, a
lasting inheritance; *To an inheritance
incorruptible, undefiled, and that fa-
deth not away.* The Greek word (*A-
marantos*) is the proper name of a
flower, which is still fresh, and green
after it hath a long time hung up in
the house; it is an inheritance that
shall continue as long as God him-
self continues; of this inheritance
there shall be no end; though other
inheri-

inheritances may be lasting, yet they are not everlasting; though (sometimes) it be long before they have an end, yet they have an end; where is the glory of the Chaldean, Persian, Grecian, and Roman Kingdoms? but the glory of Believers shall never fade, nor wither, it shall never grow old, nor rusty, 1 Pet. 5.

Sic transit gloria mundi.

4. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory, which fadeth not away; a Believers inheritance, his glory, his happiness, his blessedness, shall be as fresh and flourishing after he hath been many thousand thousands of years in Heaven, as it was at his first entrance into it; Earthly inheritances are like Tennis-balls, which are bandied up and down from one to another, and in time wore out.

1 Tim. 6.
17.

The creature is all shadow and vanity, it is (*filia noctis*) like *Jonah's* Gourd, man can sit under its shadow but a little, little while; it soon decays and dies, it quickly fades and withers; there is a worm at the root of all earthly inheritances, that will

will consume them in time ; all earthly comforts and contents are but like a fair picture that is drawn upon the Ice, which continueth not, or like the morning cloud that soon passeth away ; but a Believers inheritance endureth for ever ; when this world shall be no more, when time shall be no more, the inheritance of the Saints shall be fresh ; flourishing and continuing : *Nescio quid erit, quod ista vita non erit, ubi luceat, quod non capiat locus, ubi sonat, quod non rapit tempus, ubi olet, quod non spargit flatus, ubi sapit, quod non minuit edacitas, ubi haret, quod non divellit eternitas*, said *Augustine* ; What will that life be ? or rather what will not that life be, since all good either is not at all, or is in such a life ? light, which place cannot comprehend ; voices and musick, which time cannot ravish away ; odours, which are never dissipated ; a feast, which is never consumed ; a blessing, which eternity bestoweth, but eternity shall never see at an end ; So this, all this is the heritage of all Gods *Jacobs*. Fourthly,

Fourthly, It is the freest inheritance, it is an inheritance that is free from all vexation and molestation; there shall be no sin to molest the soul, nor no Devil to vex the soul; there shall be no pricking Briar, nor grieving Thorn, unto the house of *Israel*; there shall be no *Jesuites* to be as pricks in your eyes, and thorns in your sides; there shall be no crying, O my bones! O my bowels! O the deceit of this man! O the oppression of that man! &c. No, they shall have a Crown without thorns, a Rose without prickles, and an inheritance without the least incumbrance; this inheritance flows from free love, and is freely offered, though the soul hath neither money, nor money-worth: there is nothing, there is not the least thing about this inheritance, that is purchased, or paid for by us: it is all frank, it is all free, it is all of grace: here is such an inheritance, that no eye ever saw, that no mortal ever possesseth, and that for nothing, it is freely offered, and it is freely given, *Acts 20.32.* And now

Bre-

Ezek. 28.

24.

Numb. 33.

55.

Isa 55. 1, 2.

Rom. 7.

ult.

Isa. 64. 4.

1 Cor. 2. 9.

Brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. All is mercy, all is of free mercy, that God alone may have the glory. Other inheritances they have their incumbrances. O the vexations, the molestations that do attend them! O the debates, the disputes, the Law-suits, that are about earthly inheritances, such as have made many a man to go with a heavy heart, an empty purse, and a thread-bare coat; which made Theophrastus profess, that if two ways were shewed him, one to hell, and the other to the Bar, he would decline that which did lead to the Bar, and chuse that which went to hell.

Act 10 35.

1 Cor. 12.

11.

O that excellent inheritance,

saith Bernard (*Non angustior multitudine hereditum*) whose portions are not scantied by reason of the number and multitude of co-heirs.

Je

Jew nor Greek, there is neither bond, nor free, there is neither male, nor female, for ye are all one in Christ Jesus; And if ye be Christs, then are ye Abrahams seed, and heirs according to the Promise. Among men, all sons and daughters be not heirs, yet all Gods children, be they sons, be they daughters, be they bond, or free, &c. they are all heirs, without exception: Jehosaphat gave his younger sons great gifts of silver and gold and of precious things, with fenced Cities, but the Kingdom gave he to Jehoram, because he was the first born. And Abraham gave gifts to the rest of his sons, but Isaac only had the Inheritance. In some Countries all children be not heirs, but sons only; and in other Countries, not all sons, but the Eldest Sons alone; usually men divide their earthly inheritances, if all the sons be heirs, some inherit one place, others, others; but here the whole inheritance is enjoyed by every child; here every child is an heir to all, and hath right to all. In earthly inheritances, the more

Rom. 8. 17

2 Chron.
21. 3.

Gen. 25.
3, 6.

more you divide, the less is every ones part; but this inheritance is not diminished by the multitude of possessors, nor impaired by the number of co-heirs, it is as much to many, as to a few, and as great to one, as to all; not a room, not a mansion, not a walk, not a flower, not a Jewel, not a box of Myrrhe, but what is common to all; not a smile, not a good word, not a sweet look, not a Robe, not a dish, not a delicate, not a pleasure, not a delight, but is universally communicable, and universally fit for all the thousands millions of thousands that are heirs of this inheritance; if there be a thousand together, every one sees as much of the Sun, hears as much of the sound, smells as much of the sweet, as he should do if there were no more than himself alone; So here.

Sixthly and lastly, It is a soul-satisfying inheritance; he that hath it, shall sit down and say, I have enough, I have all. As one Master satisfies the servant, and as one Father

er satisfies the child, and as one
husband satisfies the Wife, so one
God, one Christ, one Inheritance,
satisfies the believing soul, *Psal.* 16.
6. *The Lord is the portion of mine*
inheritance, and of my Cup, thou main-
tainest my lot. The lines are fallen unto
me in a pleasant place, yea, I have a
goodly heritage. Will an inheritance
of glory satisfy them? why this they
shall have, *1 John* 3. 3. *Col.* 3. 4.
Will an inheritance of power and
dominion satisfy them? why this
they shall have, *1 Cor.* 3. 21. *All*
things are yours, &c. *Mat.* 19. 28,
1 Cor. 6. 2, 3, &c. Will *Abrahams*
bosome satisfy you? why this you shall have,
Luke 16. 22. The bo-
some is the place where
love lodges all her chil-
dren; the bosome is the
place of delight and sa-
tisfaction, and this you shall have;
nay, you shall have a better, a choi-
cer, a sweeter bosome to solace your
souls in, than *Abrahams*, to wit, the
bosome of Jesus Christ, which will
be

Habet om-
nia, qui ha-
bet haberi-
tem omnia.
Aug.
Gen. 33.
11.
I have e-
nough,
saith Jacob
לֵךְ יִשְׂרָאֵל
Li chol, I
have all

Si aliud præter Deum
habeo, nec aliud plenè
possideo n: c Deum, Deus
qui non deficit, solus
mihi sufficit. *Euseb.*
Niremb.

be a paradise of pleasure and light to you. Will Christs best robe will his own Signet put upon you satisfy you? why this you shall have. Will it satisfy you to be where Christ is, and to fare as Christ fares, and wear as Christ wears, and enjoy as Christ enjoys? why this you shall have, *Job. 12. 26. When I am, there shall also my servant be: if any man serve me, him will my Father honour.* If all these things will satisfy souls, then surely the inheritance reserved in Heaven for them, will satisfy them; for that inheritance takes in these things, and many more. The good things that this Inheritance is made up of, are so many, that they exceed number: so great, that they exceed measure: so precious, that they are above all estimation; and therefore it must needs be a soul satisfying Inheritance.

August. de Triplici habitu, cap. 4.
This the great Caliph of Babylon, Charles the fifth, and others found by experience.

But now all other Inheritances they cannot satisfy the heart of man, *Eccles. 5. 10. He that loveth silver, shall not be satisfied with silver,*

or he that loveth abundance, with increase; this is also vanity. If you please you may read the words nearer the Original thus; *He that loveth silver, shall not be satisfied with silver,* and he that loveth it, in the multitude of it, shall not have fruit; it is the love of silver that is the mischief of it; it is the love of silver that makes men unsatisfied with silver; such a man will still be adding house to house, land to land, bag to bag, and heap to heap, and yet after all, be still unsatisfied. Bernard compareth such a man to one that being very hungry, gapeth continually for wind, with which he may be puffed, but cannot be filled, and satisfied; and so the same Author elsewhere saith well (*anima rationalis ceteris omnibus occupari potest, impleri non potest*) The reasonable soul may be busied about other things, but it cannot be filled with them; they can no more fill up the soul, than a drop of water can fill up the huge Ocean; they can no more satisfie the desires of the soul,

Bern.
Tract. de
diligendo
Dum, cap.
3.

Bern. Hom.
Mat. 19 17

soul, than a few drops of water to quench the thirst of a man inflamed with violent Fever; nay, as Oyl increases the flame of the fire, so the more a man hath of the world, the more his heart is inflamed after it. When *Alexander* had conquered the known part of the world (say some he fate down, and wish'd for another world to conquer. *Charls* the fifth, Emperour of *Germany* (whom of all men the world judg'd most happy) cried out with detestation to all his Honours, Pleasures, Trophies, Riches *abite hinc, abite longe*) get you hence, let me hear no more of you; they could not satisfy him, they could not quiet him. Such things that a fancy, a conceit, an ungrounded fear will rob a man of the comfort of, can never satisfy him; but such are all worldly enjoyments. One man will not live, because his *Dalilab* will not love. Another with *Abab* will be sick, and die, because he cannot get his neighbours inheritance. Another wishes himself dead, because

2 Kings 7.
6, 7.

1 Kings 21

... his commodities lie dead on
... hands. Another with *Haman*, can
... no sweetness in all his enjoy-
... ents, because *Mordecai* sits at the
... ings gate. As those things which
... lude a man, can never satisfy
... m; but the world deludes a man,
... d puts cheats upon him; it pro-
... ses a man pleasure, and pays him
... th pain; it promises profit (*all*
... *is will I give thee*) and pays him
... th loss; loss of God, of Christ, of
... ace of Conscience, of Comfort, of
... eaven, of Happiness, of all; it
... omises contentment, and fills him
... ith torment; and therefore can
... ever satisfy the soul of man, &c.

Est. 5. 9.
ult.

But the Inheritance reserved in
... eaven, that will satisfy, it will af-
... ord nothing that may offend the
... ul, it will yield every thing that
... ay delight the soul, that may quiet
... nd satisfy the soul, by all which it
... most evident, *That the best Inheri-*
... *ance is reserved for the Saints, till*
... *they come to Heaven.* But

Psa. 17. 15.

Secondly, As the best Inheritance,
... the best Rest is reserved for Be-
... lievers

Heb. 12. 1.

2 Tim. 4.

7, 8.

Isa. 40. 2.

2 Cor. 10.

4.

1 Tim. 1.

18.

Psal. 119.

54.

Heb. 11. 13

1 Pet. 2. 11

Jer. 50. 6.

Micah 2.

10.

lievers till they come to Heaven
 this life is full of trials, full of
 troubles, and full of changes; first
 within, and Satan and the world
 without, will keep a Christian from
 rest, till he comes to rest in the bosom
 of some of Christ. The life of a Christian
 is a race; and what rest have
 they that are still a running their
 race? the life of a Christian is a
 warfare, and what rest have they
 that are still engaged in a constant
 warfare? the life of a Christian is
 the life of a Pilgrim, and what rest
 hath a Pilgrim, who is still a tra-
 velling from place to place? A
 Pilgrim is like *Noah's Dove*, that
 could finde no rest for the sole of
 her foot; the fears, the snares, the
 cares, the changes, &c. that attend
 Believers in this world, are such
 that will keep them from taking up
 their rest here. A Christian hears
 that word always sounding in his
 ears; *Arise, for this is not thy resting-
 place.* A man may as well expect
 to find Heaven in Hell, as expect to
 find rest in this world. It was the
 com-

complaint of Ambrose (*Quid in hac non experimur adversi? Quas non bellis tempestatesque perpetimur? quibus non exagitamur incommodis? quibus parcitur meritis?*) What miseries do we not undergo in this life? What storms and tempests do we endure? with what troubles are we not tossed? whose worth is diminished? mans sorrows begin when his days begin, and his sorrows are multiplied, as his days are multiplied; his whole life is but one continued grief, labour wears him, care oppresses him, fears toss him, losses vex him, dangers trouble him, crosses disturb him, nothing pleases him; the day he wishes, would God it were night, and in the night, would God it were day; before he sleeps, he sighs; before he washes, he weeps; before he feeds, he fears; under all his abundance he is in want, and in the midst of his sufficiency he is in straits; his heart, Gregory Nyssene speaks (*Non tantum gaudet in iis quæ habet, quantum statatur ob ea quæ desunt*) is not so much

Ambrose
de fide re-
surrectio-
nis.

Job 20.22.

Gregor.
Nyssen. in
Eccles.
Hom. 7.

much quieted in those things which it hath, as it is tormented for those things which it hath not. In a word, all the rest we have in this world, but a very short nap to that glorious rest that is reserved in heaven for us. *Heb. 4. 9, 10* There remaineth therefore a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his; there remains a rest to the people of God, or as the Greek hath it, a sabbatism, a celestial rest, an eternal rest, a Sabbath that shall never have end. When God had made man, we read that the next day he rested, and why is this set down with faith *Anselme* (*Nisi per hoc vellet innuere, quod illum post cuius creaturam requievit, ad requiem fecit?*) but that the Spirit of God would shew unto us, that God made him for rest, after the making of whom God is said to have rested? Rest is a Jewel very desirable on Earth, but we shall not wear it in our bosoms till we come to Heaven. *Ambrosius* well observes, that (*sex diebus mun-*

Σαββα-
τισμὸς,
a sabbati-
zing.

Estius and
others un-
derstand
the Text
of a cele-
stial rest,
&c.

Ambrosius
in *Evangel.*
Luc. c. 9.

us est factus, septimo requietum est die;
 tra mundum ergo est quies, ultra
 mundum etiam fructus quietis) In six
 days the world was made, on the se-
 venth day there was rest; it is be-
 yond this world therefore that rest
 is, and it is beyond this world that
 the fruit of rest is to be had. I shall
 shew you (observing brevity) the ex-
 cellency of that rest that is reserved
 for Believers in Heaven.

As first, It is a superlative rest, a
 rest that infinitely exceeds all earth-
 rest; all other rest is not to be
 named in the day wherein this rest
 is spoken of. Some have purchased
 rest (for a time) with silver and
 gold, but this is a rest, that all the
 gold and silver in the world can ne-
 ver purchase; over this rest is written
 not the price of gold, but the price
 of blood, yea, the price of the best
 and noblest blood that ever run in
 veins; that rest we have here must
 needs be a poor low-prized rest,
 ubi multa cautela custoditur salus cor-
 poris, custodita etiam amittitur, amissa
 non tam gravi labore reparatur, & tamen

C

repa-

Greg. Mor.
 l. II c. 26.

reparata in dubio semper est;) when the health of the body is preserved with much watchfulness, being preserved is also lost; being lost, is recovered with much labour; and being recovered, is always in danger, and doubtfulness, what will come of it: our estate in this world is not a fixed estate; what then is our rest? our very living is but passing away, our lives are full of troubles, and they fill our souls with of unquietness. After the *Trojans* had been tossing and wandering in the *Mediterranean Sea*, as soon as they espied *Italy*, they cried out with exulting joy, *Italy, Italy*; And so will Saints, after all their tossings and restlessness in this world, shall come to Heaven, then (and not till then) they will cry out, rest, rest, no more to this rest. But

Secondly, The rest reserved in Heaven for Believers, it is an universal rest, a rest from all sin, and a rest from all sorrow; a rest from all afflictions, and a rest from all temptations; a rest from all oppression

and a rest from all vexation ; a rest
from all labour and pains, from all
trouble and travel, from all aches,
weaknesses and diseases ; there is no
saying out, O my bones ! O my
back ! O my bowels ! O my sides !
O my head ! O my heart ! Our rest
here is only in part, and imperfect ;
here we have rest in one part, and
pain in another ; quiet in one part,
and torment in another ; sometimes
when the head is well, the heart is
sick ; and sometimes when there is
peace in the conscience, there is pain
in the bones ; here many return us
hated for our love, and this hin-
ders our rest ; here we are apt to
create cares and fears to our selves,
rather than we will want them, and
this hinders our rest ; here we are
very apt to give offence, and as apt
to take offence (though none be
given) and this hinders our rest ;
sometimes we have rest abroad,
and none at home ; sometimes rest
at home, and none abroad, our rest
here is imperfect, and incomplete,
but our rest in Heaven shall be most

Psal. 38. 20.

Psal. 109. 4.

Matth. 6.

25--ult.

Mat. 11. 9.

1 Cor. 10.

32.

Job 7. 13,

14, 15, 16.

perfect and compleat ; there the inward and the outward man shall both at rest, &c. But

Thirdly, it is an uninterrupted rest, it is a rest that none can interrupt ; here sometimes sin interrupts our rest ; sometimes temptations interrupt our rest ; sometimes divisions with-drawings interrupt our rest ; sometimes the sudden changes and alterations that God makes in our

Psal. 40. 12

2 Cor. 12.

7, 8, 9.

Pf. 30. 6, 7.

Cant. 3. 5.

ch. &c.

Job 3. 25,

26, &c.

Quid est aliud hic nasci, nisi ingredi laboriosam vitam? August. What is it else to be born here, than to enter into a troublesome life?

conditions interrupt our rest: sometimes the power, and sometimes the policy, and sometimes the cruelty of wicked men interrupt our rest ; sometimes the

crossness of friends, sometimes the deceitfulness of friends, sometimes the loss of friends, and sometimes the death of friends interrupts our rest; one thing or another is still interrupting our rest: O but in Heaven ! there shall be no sin, no Devil, no sinner, no false friend ; there shall be nothing, there shall not be the least thing that may interrupt

129

Saint

ints rest; indeed Heaven could
 not be Heaven, did it admit of any
 thing that might interrupt a Saints
 rest. Heaven is above all winds and
 weather, storms and tempests, earth-
 quakes and heart-quakes; there is
 only that which is amiable and de-
 sirable, there is nothing to cloud a
 Christians joy, or to interrupt a
 Christians rest; when once a soul
 is asleep in the bosome of *Abraham*,
 none can awake him, none can mo-
 lest or disturb him; here is joy with-
 out sorrow, blessedness without mi-
 sery, health without sickness, light
 without darkness, abundance with-
 out want, beauty without deformi-
 ty, honour without disgrace, ease
 without labour, and peace without
 interruption, or perturbation; here
 shall be eyes without tears, hearts
 without fears, and souls without sin;
 here shall be no evil to molest the
 soul, here shall be all good to cheer
 the Soul, and all happiness to satis-
 fie the Soul; and what then can
 possibly interrupt the rest of the
 Soul? But

לִירָם

It is an allusion to
Solomons
name *Jedidiah*,
2 Sam. 12.
25.

Luk 16.25.
Psal. 73.
3,--21.
Job 21.7,
8,9,10,11
12,13,14.

Fourthly, As it is an uninterrupted rest, so it is a peculiar rest; it is a rest peculiar to Sons, to Saints, to Heirs, to beloved ones, *Psal. 127. 2. S. he gives his Beloved rest*, or (as the *Hebrew* hath it) dearling or dear beloved, quiet rest, without care or sorrow; the *Hebrew* word (*שְׁנָא* *Skena*) is written with *ש* a quiet dumb letter (which is not usual) to denote the more quietness and rest; this rest is a Crown that God sets only upon the head of Saints; it is a gold chain that he only puts about his childrens necks; it is a Jewel that he only hangs between his beloveds breasts; it is a Flower that he only sticks in his darlings bosoms; this rest is a tree of life that is proper and peculiar to the inhabitants of that heavenly Countrey; it is Childrens bread, and shall never be given to dogs; here wicked men have their good things, their peace, their rest, their quiet, &c. their Heaven, whilst the people of God are troubled and disquieted on every side; but the day is a coming wherein

herein the Saints shall have rest, and sinners shall never have a good day more, never have an hours rest more, their torments shall be endless, and easeless. The old world had their resting-time, but at last patience and justice tired and abused, put a period to their rest, by washing and sweeping them to hell with a flood; And then Noah, and those righteous souls that were with him, had their time of rest and peace; and so shall it be with sinners and Saints at last, &c. But

Fifthly, The rest reserved for the Saints in Heaven, as it is a peculiar rest, so it is a rest that is universally communicable to all the Sons and Daughters of God; *and to you who are troubled, rest with us*, saith the Apostle Paul, *rest with us*, with us Apostles, with us Saints, and with all the family of Heaven together. Here some Saints are at liberty, when others are in prison; here some sit under their own Vines, and drink the blood of the Grape, whilst others have their blood poured out

2 Th. i. 1.
6, 7.

as water upon the ground, &c. but in heaven they shall all have rest together; the believing Husband, and the believing wife shall rest together, and believing Parents and believing Children shall rest together; here one relation hath rest when the other hath not, but there they shall all rest together; there the painful Preacher, and the diligent Hearer shall rest together; there the gracious Master, and the pious Servant shall rest together, &c. *Isa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness; they shall rest in their beds,* or as some read it, *they shall rest in their Bee-hives*, expressing the Hebrew by the Latine, *Cubile*, signifying a Bee-hive, as well as a Couch, or Bed; look as the poor wearied Bees do rest all together in their Bee-hives, in their hony-houses, so all the Saints shall rest together in Heaven which is their Bee-hive, their Hony-house: And O what a happy rest will that be, when all the Saints shall rest together! But

Sixthly

Sixthly and lastly, It is a permanent and constant rest; of this rest there shall be no end, it is a rest that shall last as long as Heaven lasts, yea, as long as God himself shall continue; time shall be no more, and this World shall be no more, but this rest shall remain for ever, the rest of the people of God in this world is transient, it is inconstant; now they have rest, and anon they have none; now a calm, presently a storm; now all is in quiet, anon all is in an uproar; their rest in this world is like a morning cloud, and the early dew, which is soon dried up by the beams of the Sun. Since God hath cast man out of Paradise, out of his first rest, he can find but little rest in this world; sometimes the unfitness of the creature troubles him, sometimes the fickleness of the creature vexes him, sometimes the treachery of the creature enrages him, and sometimes the want of the creature distracts him; when in his heart he saith, Now I shall have rest, now I shall

Rev. 10. 6.
2 Pet. 3.

Hos. 6. 4.

be quiet, then troubles and changes come; so that this whole life is rather a dreaming of rest, than an enjoying of rest: O! but in Heaven the rest of the Saints shall have no end; there shall be nothing that can put a period to their rest; there shall be every thing that may conduce to the perpetuating of their rest; Heaven would be but a poor low thing, did it not afford a perpetual rest.

Thirdly, As the best rest, so the best sight and knowledge of God is reserved for Believers, till they come to Heaven. I readily grant, that even in this world the Saints do know the Lord, inwardly, spiritually, powerfully, feelingly, experimentally, transformingly, practically; but yet notwithstanding all this, the best knowledge of God is reserved for Heaven, which I shall evidence by an induction of particulars, thus:

First, they shall have the clearest knowledge and revelation of God in Heaven; here our visions of God

are

Nihil notum in terra, nihil ignotum in Cælo.

are not clear, and this makes many a child of light, to sit and sigh in darkness. God veils himself, he covers himself with a cloud; man when he is silent concerning God, seemeth to be something, but when he begins to speak of God, it plainly appears that he is nothing.

Simonides being asked by *Hiero* the Tyrant, what God was? craved a day for to deliberate about an answer; but the more he sought into the nature of God, the more difficult he found it to express; therefore the next day after being questioned, he asked two dayes, the third day he craved four, and so from that time forth doubled the number, and being asked why he did so, he answered, that the more he studied, the less he was able to define what he was; so incomprehensible is his nature.

Our visions of God here are dark and obscure. *Augustine* asking the question, what God is? gives in this answer (*certè hic est, de quo & quum dicitur, non potest dici, quum aestima-*

tur,

Lam. 3. 44.

*Cicero de
natura deor.
l. 1.*

*Augustin.
de fide con.
Arian. c. 6.*

tur, non potest estimari, quum comparatur, non potest comparari, quum definitur, ipse sua definitione crescit) Surely it is he, who when he is spoken of, cannot be spoken of, who when he is considered of, cannot be considered of, who when he is compared to any thing, cannot be compared, and when he is defined, groweth greater by defining of him. It is observable, that it was not the Lord which the Prophet *Ezekiel* saw, it was only a vision; in the vision it was not the glory of the Lord which he saw, but the likeness of it, nay it was not the likeness of it, but the appearance of the likeness of the glory of the Lord that made him to fall on his face, as not being able to behold it. Sin hath so weakened, dazled, and darkened the eye of our souls, that we cannot bear the sight of the glory of the Lord, nor the likeness of it, no nor the appearance of the likeness of it.

Eze. 1. 28.

Psa. 18. 10.

In the *Psalms* the Lord is said to ride upon a Cherub; upon which words

words one saith thus (*Cherub quippe plenitudo scientiae dicitur, proinde super plenitudinem scientiae ascendisse perhibetur, quia majestatis ejus plenitudinem scientia nulla comprehendit*) a Cherub is so called, as being a fulness of knowledge; and therefore is God said to ascend above the fulness of knowledge, because no knowledge comprehendeth the fulness of his Majesty.

Greg. Mor.
l. 7. c. 15.

is a Riddle

But when believers come to Heaven, then they shall have a more clear vision, and sight of God, 1 Cor. 13. 12. *For now we see thorow a glass, darkely, but then face to face; Now I know in part, but then shall I know even as also I am known.*

In this life, saith Bernard (*erit mira serenitas, plena securitas, aeterna felicitas*) there will be wonderful serenity, full security, eternal felicity.

Now we see him obscurely, as in a glass, but then we shall see him distinctly, clearly, immediately, we shall then apprehend him clearly, though (even then) we cannot comprehend him fully. Some sense those words, I shall know even as I am known, thus, Look as God

Phil. 3. 18.
*Visio clara,
 non com-
 prehensiva.*

God knoweth me after a manner agreeable to his infinite excellency. So shall I know God according to my capacity, not obscurely, but perfectly, as it were, *face to face*, and this is the greatest height of blessedness and happiness. Now all veils shall be taken off, and we shall have a clear prospect of Gods excellency and glory, of his blessedness and fullness, of his loveliness and sweetness. Now all masks, clouds, and curtains shall be drawn for ever, that Saints may clearly see the breadth, length, depth, and height of divine love, and that they may clearly see into the mystery of the Trinity, the mystery of Christs Incarnation, the mystery of mans Redemption, the mystery of Providences, the mystery of Prophecies; And all those mysteries that relate to the nature, substances, offices, orders, and excellencies of the Angels, those Princes of glory, who still keep their standings in the Court of Heaven; And all those mysteries that concern the nature, original, immortality,

spi

spirituality, excellency, and activity of our own souls, beside a world of other mysteries, that respect the Decrees and Councils of God, the Creation of the world, the fall of Adam, and the fall of Angels. Now the most knowing men in the world are much in the dark about these things, but when we come to Heaven, we shall have a close and a clear sight and knowledge of them; Now we shall know, as we are known; now we shall see God face to face (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cæli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! (*O beata visio, videre Deum in seipso, videre in nobis, & nos in eo*) O blessed vision and contemplation wherein we shall see God in himself, God in us, and our selves in God! But

Secondly, As in Heaven they shall have the clearest knowledge of God,
so

Aug. lib.
de spir.
& c. c. 57.

Bernard.
Meditat.
c. 4.

1 Cor. 13.
12.

Job 26.
lt.

J h 16. 12.
1 Cor. 3.
1 4, 3.
Heb. 5. 12,
13, 14.

so in Heaven they shall have the fullest knowledge of God ; here our knowledge of God is weak, as well as dark , but in Heaven it shall be full and compleat ; *Here we know but in part; but there we shall know, as we are known*, as the Apostle speaks; here we are able to take in but little of God ; either sin, or Satan, or else fears, doubts, and scruples ; or else the pleasures , or profits, the comforts or contents of this world do so defile the soul , and so fill the soul, that it is able to take in but very little of God ; *How little a portion (saith Job) is heard of him?* It is but a portion , a little portion that we can conceive of him ; the Hebrew is (שֵׁמֶטֶשׁ *Shemets Particularum*) a little bit, nay, it is said (שֵׁמֶטֶשׁ דְּבָרַךְ *Shemets dabar, particulam verbi*) a little piece of a word , or (*particulam alicujus*) a little piece of something that we do hear of him. *I have many things to say to you (saith Christ) but ye cannot bear them now.* Man is a poor, low, weak creature, and is not able to bear any great or full

full discoveries of God. As weak shoulders cannot bear heavy burdens, nor weak stomachs digest strong meats, no more were they able to bear the revelation of many high, spiritual, precious, and glorious truths, that Christ was willing to discover to them; those that have weak eyes, or that have a blemish in their eyes, cannot discern things right; now we have all weak eyes, we have all one blemish or another in our eye, which hinders us from a full sight and knowledge of God, and of his excellency & glory: O but now in Heaven we shall have a full and perfect knowledge of God; there shall be no sore eyes, no clouds, no mists to hinder us from a full sight of the Son of Righteousness; there our understandings shall be full of the knowledge of God, our minds full of the wisdom of God, our wills full of

Our knowledge of God now is rather Negative than Positive, we know not so well what God is, as what he is not; as that he is not a man, as that he is not changeable, &c. Now it is observed to our hand (*ex puris negativis nihil concluditur*) that from pure negatives, there can be no certain conclusion made.

of the righteousness and holiness of God, and our affections full of the love and delights of God; here we have but weak and shallow apprehensions of God, but there, as Bernard speaks sweetly (*Deus implebit animam rationalem sapientia, concupiscibilem justitia, irascibilem perfecta tranquillitate*) God will fill the soul with light of wisdom, the concupiscible faculty with Righteousness, the irascible with perfect tranquillity.

If a man did dwell within the body of the Sun, surely he would be full of light; if a man did dwell in the midst of a fountain, surely he would be filled with that fountain: So when the Saints come to Heaven, they shall dwell (as it were) in the body of the Sun of Righteousness; and therefore they cannot but be full of light, they shall dwell in the midst of the fountain of life; and therefore they shall sure be full of the fountain. But

Thirdly, The light and knowledge

edge that we shall have of God in Heaven, will be immediate; here our knowledge of God is mediate; here

1 Cor. 13.
12.

we see him, but it is either through the glass of his word, or the glass of his works; sometimes through the glass of his word; God shews himself sometimes through the

God is a supersubstantial substance, an understanding not to be understood, a word never to be spoken. *Dionys. Areop. de divin. Nom. c. 1.*

glass of prayer, God gives some representations of himself to his people; sometimes through the glass of the Lords Supper, he discovers some rays and beams of his glory; all the sight and knowledge that we have of God in this world, is through some glass or other; now there is a vast difference between seeing an Object directly, immediately, and in its own proper colours, and beholding it through a glass: the sight of an object through a glass is very weak, and unsatisfying; one direct view of the Lord, one immediate sight of God, will infinitely transcend all those sights and views that we have had in this world, either through the glass

Mat. 5. 8.

glass of his word, or the glass of his works, either thorow the glass of Ordinances, or the glass of the Promises, or the glass of Providences. One real direct sight of a friend or relation, doth more chear, quiet and satisfie us, than a thousand representations of them in glasses, or by their pictures. In Heaven we shall see God face to face, without the interposition of men, or means; and this direct and immediate sight of God, is that which makes Heaven to be Heaven to the Saints. All the glory of Heaven would be but a poor low thing in the eye of a Saint, had he not a direct and immediate sight of God there. In Heaven all Mediums shall be removed, all glasses shall be broken, and the glorified Saint shall behold God with open face; all curtains being for ever withdrawn from between God and the soul. Good souls in Heaven are like good Angels, who are still beholding the face of God. As God is still a looking upon them as the Jewels

Mat. 18. 10

Jewels of his Crown, so they are still eying, and looking upon God as their Heaven, yea, as their great all, and that by a direct and immediate act of their souls. But

Fourthly and lastly, The light and knowledge that they shall have of God in Heaven, shall be permanent and constant; now Saints have a happy sight of God, and anon they have lost it; this hour they have a precious sight of God in the Mount, and the next hour they have lost this sight, *Behold he that should comfort my soul stands afar off.* And he hath covered himself with a cloud, that our prayers cannot pass thorow; our visions of God here are transient and vanishing. The visions, the glympses of Majesty and glory, which *Moses* and *Peter* saw in the Mount, were not permanent, but transient; their Sun was quickly clouded, and both of them soon after were found walking in the dark; And therefore well saith *Augustin* (*Beatitudo hic parari potest, possideri non potest*) happiness may

Lam. 1. 16.
ch. 3. 44.

Exod. 33
Mat. 17. 1,
2, 3, 4.

Serm. 46.
de sanctis.

Can. 5.

Job 23. 8,
9.

may be obtained here, but here we cannot have the plenary, and full possession thereof: O but in Heaven, our sight of God, our knowledge of God shall be permanent, it shall be lasting; there shall be no sin, no cloud, no mist, no curtain to hinder us from a constant sight and vision of God; there we shall see God clearly, fully, eternally; the Spouses question, *Did you see him whom my soul loves?* shall never be heard in Heaven, because God shall be always in their eye, and still upon their hearts: nor *Jobs* complaint; *Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him*: Heaven would not be Heaven, were it not alwayes day with the soul; did not the soul live in a constant sight and apprehension of God, all the glory of Heaven could not make a Heaven to a glorified soul. But

Fourthly,

Fourthly, As the best sight and knowledge of God is reserved till last, so the best and choicest presence of God and Christ is reserved till last; and this I shall thus make good.

First, In Heaven Saints shall have the greatest, and the fullest presence of God; no man in this world hath so compleat and full a presence of God, but he may have a fuller; but in Heaven the presence of God shall be so full and compleat, as that nothing can be added to it, to make it more compleat; sometimes sin, sometimes Satan, sometimes the world, sometimes resting in duties, sometimes the weakness of our graces, hinder us from enjoying a full presence of God here: but in Heaven there shall be nothing to interpose between God and us, there shall be nothing to hinder us from enjoying a full and compleat presence of God; it is this full presence of God, that is the Heaven of Heaven, the glory of all our glory; an imperfect and incompleat presence

Psal. 16.

ult.

*Ipse unus
erit tibi
omnia, quia
in ipso uno
bono, bona
sunt omnia.*
Aug.

sence of God in Heaven, would darken all the glory of that state; it is the full and perfect presence of God in Heaven that is the most sparkling Diamond in the Ring of Glory; and this you shall have, But

Secondly, They shall have a soul-satisfying presence of God in Heaven; they shall be so satisfied with the presence of God in Heaven, that they shall say, We have enough, we have all, because we enjoy that presence that is virtually all, that is eminently all, that is all light, all life, all love, all Heaven, all happiness, all comforts, all contents, &c. *Psal. 17. 15. As for me, I will behold thy face in Righteousness; I shall be satisfied, when I awake, with thy likeness.* Though the spiritual and gracious presence of God with the Saints in this world, doth much cheer and comfort them, yet it doth not satisfie them, they are still crying out, more of this blessed presence: O more of this presence! Lord, less mony will serve, so we may

Omne bonum in summo bono, all good is in the chiefest good.

may but have more of thy presence ;
 less of the creature will serve, so
 we may have but more of thy pre-
 sence. As the King of *Sodom* said
 unto *Abraham*, *Give me the per-*
sons, and take the goods to thy self:
 so say gracious souls, give us more
 and more of the presence of God,
 and let the men of the world take
 the world, and divide it amongst
 themselves ; divine presence is very
 inflaming, a soul that hath but
 tasted the sweetness of it, cannot but
 long for more of it. As those that
 had tasted of the Grapes of *Canaan*,
 longed to be in *Canaan* : And as
 the *Gauls*, who when they had
 tasted of the sweet Wine, that was
 made of the Grapes that grew in *I-*
taly, they were very eager after *I-*
taly, crying out, *O Italy, Italy!*
 so precious souls that have experien-
 ced the sweetness of divine presence,
 they cannot be satisfied with a little
 of it, but in every prayer, this is the
 language of their souls, Lord, more
 of thy presence ; and in every Ser-
 mon they hear, Lord let us have
 D . more

Psal. 42.

1, 2.

Psal. 37.

1, 2.

Gen. 8.---

18.

Gen. 14.

21.

Plutarch
in vita Ca-
milli.

more of thy presence ; and in every Sacrament they receive , Lord, vouchsafe to us more of they presence.

Nay , this gracious presence of God , that they enjoy here , makes them very earnest in their desires and longings after a celestial, a glorious presence of God, and Christ in Heaven , which presence alone can satisfie their souls. Look as the espoused Maid longs for the Marriage-day , the Apprentice for his freedom , the Captive for his Ransome , the Traveller for his Inne , and the Matiner for his Haven ; so do souls that are under the power and sweet of Gods gracious presence, long for to enjoy his glorious presence in Heaven, which alone can fill and satisfie their immortal souls. As

Monica (*Austin Mother*) a precious godly woman , who enjoyed much of the gracious presence of Christ with her Spirit , she cryed out (*quid hic faciemus ? cur non ocyus migramus ? cur non hinc avellamus ?*)

2 Cor. 5.

1, 2, 3, 4, 5,

6, 7, 8.

Phil. 1, 2, 3

Cant. 8.

ult.

Monica.

lamus?) what do we here? why depart we not swifter? why fly we not hence?

So saith another, As what I have, if offered to thee, pleaseth not thee without my self; So O Lord, the good things we have from thee, though they refresh us, yet they satisfie us not without thy self: Lord, I am willing to die, to have a further discovery of thy self.

Bernard.

And so saith another, Thou hast made us, O Lord, for thy self, and our hearts are unquiet till they come unto thee.

Augustin.

And so when *Modestus* (the Emperours Lieutenant) threatned to kill *Basil*, he answered, If that be all, I fear not, yea, your Master cannot more pleasure me, than in sending me unto my heavenly Father, to whom I now live, and to whom I desire to hasten.

Basil.

And saith another, Let all the Devils in Hell beset me round, let fasting macerate my body, let sorrows oppress my mind, let pains consume my flesh, let watchings

Augustine.

dry me , or heat scorch me , or cold freeze me ; let all these , and what can come more, happen unto me , so I may enjoy my Saviour.

Austin wishing that he might have seen three things, *Rome* flourishing, *Paul* preaching, and Christ conversing with men upon the earth ; *Bede* comes after, and correcting this last wish, saith, yea, but let me see the King in his beauty, Christ in his heavenly Kingdom ; by all which you see, that it is not a spiritual presence, but the glorious presence of God , and Christ in Heaven , that can satisfie the souls of the Saints. It was a great mercy for Christ to be with *Paul* on earth , but it was a greater mercy , and a more satisfying mercy for *Paul* to be with Christ in Heaven ; they enjoy much, who enjoy the presence of God on earth , but they enjoy more, who enjoy the presence of God in Heaven ; and no presence below this presence , can satisfie a believing soul. But

Bede.

Phil. i. 23.

Thirdly,

Thirdly , As they shall enjoy a satisfying presence of God in Heaven , so they shall enjoy a constant, and permanent presence of God in Heaven ; here God comes and goes, he is often a removing Court , but in Heaven the King of glory will be alwayes present , *1 Thes. 4. 17, 18. Then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the Air ; and so shall we be ever with the Lord : Wherefore comfort one another with these words.* It is the constant presence of God in Heaven, that makes a Heaven of comfort to blessed souls ; should this Sun ever set (should this presence ever fail) Heaven would be as dark as Hell, yea , Heaven would be another Hell. Here *Jonah* complains that he was cast out of Gods presence, and the Church complains, that he that should comfort her soul, stands afar off. No Saint enjoys the gracious presence of God at all times alike ; they that enjoy most of this presence , may say of it , as *Jacob*

Jonah 2. 4.
Lam. 1. 16.
Psal. 30.
6, 7.
Isa. 8. 17.
Micah 7.
7, 8, 9.
Gen. 31. 5.

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Jonah 2. 4.
Lam. 1. 16.
Psal. 30:
6, 7.
Isa. 8. 17.
Micah 7.
7, 8, 9.
Gen. 31. 5.

sake of *Labans* countenance. I see (said he) your Fathers countenance is not towards me as before; so may they say, O we see! O we feel that the presence of God is not with us as before! O what a warming, what a chearing, what a quickening, what an enlivening, what a comforting, what a melting, what an encouraging, what an assisting presence of God had we once! O but it is not so now with us! we that use always to be upon Christs knee, or in his arms, are now at a distance from him; he that used to lie day and night as a bundle of Myrrhe betwixt our breasts, hath now covered himself with a cloud; O we cannot see his face! we cannot hear his voice, as in the days of old, &c. But now in Heaven Saints shall enjoy a constant presence of God, there shall not be one moment to all eternity, wherein they shall not enjoy the glorious presence of God; and indeed it is this constant presence of God in Heaven, that puts a glory upon

Cant. I. 13

upon all the Saints glory: Heaven without this constant presence of God, would be but as a Count without a King, or as the Firmament without the Sun. And thus you see that the best and choicest presence of God and Christ is reserved for Heaven. But

Fifthly, The perfection of grace is reserved for glory: though our graces be our best Jewels, yet they are imperfect, and do not give out their full lustre: they are like the Moon, which when it shineth brightest, hath a dark spot, 1 Cor. 13. 9, 10. *For we know in part, and we prophesie in part: But when that which is perfect is come, then that which is in part shall be done away.* Here we are all as an unclean thing, and all our Righteousnesses are as filthy rags: O the stains, the spots, the blots, the blemishes, that attend our choicest graces and services! our best personal Righteousness is stained with much unrighteousness; perfection of grace and holiness is reserved for Heaven, Ephes. 5. 25, 26, 27. Jude Epist. 24.

*Perfectum
id est omni
nihil deest.*

Isa. 64. 6.

Ephes. 4. 13. In the work of conversion, God lays the foundation of grace in the souls of his people, but the putting on the top-stone is reserved for Heaven. Grace here is but a King in the Cradle, but in Heaven it will be a King upon its Throne. For the making this truth more fully out, I will only instance in the joy of the Saints, and that thus;

Psal. 2. 11.

First, The joy of the Saints in Heaven, shall be pure joy; here our joy is mixt with sorrow, our rejoicing with trembling, *Matth. 28. 8.* *The women departed from the Sepulchre with fear and great joy,* this composition of two contrary passions, is frequently found in the best hearts; here the best have sorrow with their joy, water with their wine, vinegar with their oyl, pain with their ease, Winter with their Summer, and Autumn with their Spring, &c. But in Heaven they shall have joy without sorrow, light without darkness, sweetness without bitterness, summer without winter,

Rev. 7. 17.

winter, health without sickness, honour without disgrace, glory without shame, and life without death, Rev. 21. 4. *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.* But

Secondly, As they shall have in Heaven pure joy, so they shall have in Heaven (*plenitudinem gaudii*) fulness of joy; here all joy is at an ebb, but there is the flood of joy, there is fulness of joy, Psal. 16. 11.

In his presence is fulness of joy, and at his right hand are pleasures for ever-

more; here shall be gaud-

dium super gaudium) joy

above joy, joy sur-

mounting all joy; here

shall be such great joyes,

as no Geometrician can

measure; so many joyes,

as no Ar-

ithmetician can number; and so

wonderful, as no Rhetorician can

utter, had he the tongue of men and

Angels; here shall be joy with-

If one drop of the joys of Heaven should fall into Hell, it would swallow up all the bitterness of Hell. *August.*

in thee, and joy without thee, and joy above thee, and joy beneath thee, and joy about thee; joy shall spread it self over all the members of your bodies, and over all the faculties of your souls; in Heaven, your knowledge shall be full, your love full, your visions of God full, your communion with God full, your fruition of God full, and your conformity to God full, and from thence will arise fulness of joy. If all the Earth were Paper, and all the Plants of the earth were Pens, and all the Sea were Ink; and if every man, woman, and childe had the pen of a ready writer, yet were they not able to express the thousandth part of those joys that Saints shall have in Heaven: all the joy we have here in this world, is but pensiveness to that we shall have in Heaven; all pleasure here to that, but heaviness; all sweetness here to that, but bitterness. But

Thirdly, The joy of the Saints in Heaven, shall be a lasting joy, an uninterrupted joy; here their joy

is

is quickly turned into sorrow, their singing into sighing, their dancing into mourning; our joy here is like the Husband-mans joy in Harvest, which is soon over, and then we must sow again in tears, before we can reap in joy. *Dauids* joy was soon interrupted: *In my prosperity I said I should never be removed, but thou didst hide thy face, and I was troubled.* Now *David* had the Oyl of joy and gladness, and by and by the spirit of heaviness and sadness, *Restore to me the joy of thy salvation.* *Jacob* had much joy at the return of his Sons with Corn from *Egypt*, but his joy was soon interrupted, by his parting with his dear *Benjamin*.

Psal. 30.
6, 7.

Psa. 51. 12.

I might shew you this truth in other instances, as in *Abraham*, *Job*, and other Saints; but surely there is no Believer but finds, that sometimes sin interrupts his joy, and sometimes Satan disturbs his joy; and sometimes afflictions, and sometimes desertions eclipse his joy; sometimes the cares of the world,

world, and sometimes the shares of the world, and sometimes the fears of the world mars our joy; sometimes great crosses, sometimes near losses, and sometimes unexpected changes turn a Christians harping into mourning, and his Organ into the voice of them that weep.

Job 30.

25. ult.

Some
worm or
other is

still a gnawing at the very root of our joy, like the worm that made *Jonah* his Gourd to wither.

Some say of *Rhodes*, that there is not one day in the year, in which the Sun shines not clearly on them. Surely there is hardly one day in the year, yea, I had almost said, one hour in the day, wherein something or other doth not fall in, to interrupt a Christians joy.

But now in Heaven the joy of the Saints shall be constant, there shall nothing fall in to disturb, or to interrupt their joy, *Psal. 16. 11. In thy presence is fulness of joy, and at thy right hand is pleasures for evermore;* Mark, for quality, they are pleasures; for quantity, fulness; for dignity,

nity, at Gods right hand ; for eternity, for evermore. And millions of years multiplied by millions, make not up one minute to this eternity of joy that the Saints shall have in heaven ; in heaven there shall be no sin to take away your joy, nor no devil to take away your joy, nor no man to take away your joy, *John 16.22. Your joy no man taketh from you* ; The joy of the Saints in heaven is never ebbing, but alwayes flowing to all contentment ; the joyes of heaven never fade, never wither, never die, nor never are lessened, nor interrupted ; the joy of the Saints in heaven is a constant joy, an everlasting joy, in the root, and in the cause,

and in the matter of it,
and in the objects of it

(*Æterna erit exultatio,
que bono letatur æterno*)

Their joy lasts for ever
whose objects remain

for ever, *Isa.35. 10. And the Redeemed of the Lord shall return, and come to Zion with songs, and everlasting*

In quibus operamur, in illis & gaudemus, saith *Tertullian*, In what things or persons we act, in those things we rejoyce.

ing

ing joyes upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flye away. In this world, not only the joy of Hypocrites, and the joy of prophane persons, but also the joy of the upright is (oftentimes) as the crackling of thorns under a pot, or as the blaze of a brush fagot, now all on a flame, and as suddenly out again, or like the beast *Ephemeron*, that dieth the day it is born; but the joy of Believers in Heaven, shall be like the fire upon the Altar, that never went out. When *Cæsar* was sad, he used to say to himself (*Cogita te Cæsarem esse*) think thou art *Cæsar*: So when your hearts are sad and sorrowful, O then think of these everlasting joyes that you will have in Heaven. But I must hasten, and therefore in the

Sixth place, As the best joyes, so the best society, the best company is reserved till last, it is reserved till Believers come to Heaven, *Heb. 12. 22, 23, 24.* But ye are come unto Mount Sion, and unto the City of the

the living God, the heavenly Jerusalem, and an innumerable company of Angels. To the general Assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New-Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Here (*Erimus cives Cæli, socii Angelorum, cohæredes Christi.*) We shall be Citizens of Heaven, fellows of Angels, Co-heirs with Christ, Citizens with Saints, and of the household of God (*O beata visio, videre Regem Angelorum, Sanctum Sanctorum, Deum Cæli, Rectorem terræ, Patrem viventium!*) O blessed sight! to behold the King of Angels, the Holy of Holies, the God of Heaven, the Ruler of the Earth, the Father of the Living! Wo to me (saith one) which am not where the holy Saints be, for their life is out of all gun-shot, and danger of death, their knowledge without error, their love without offence, and their joy without any annoy; the dignity and

ἀγγελῶν
To the
Myriads,
or many
ten thou-
sands of
Angels.

Ephes. 2.
19, 20.
Ang. lib.
de spir, &c.
c. 57.

and diversity of the Inhabitants of heaven, doth much set forth the glory of heaven ; this earth, this world is full of sinners, but heaven is full of Saints ; this world is full of men, but heaven is full of Angels ; this world is full of friends and enemies, but in heaven there shall be only friends, and sons ; here the nobility and majesty of the guest , casts a great deal of honour and splendour upon the Royal Palace where they meet ; no company so noble , so sweet, so desirable, so delightful, so comfortable, so suitable as this.

First, Here all shall be of one mind , of one judgement ; in Heaven there shall be no discord , no wrangling, no quarrelling, no dividing ; here all shall think the same things , and speak the same things, and do the same things. Now Turks and Pagans can agree, and Bears, and Lions, Wolves and Tygers can agree ; nay, a Legion of Devils can better agree in one body ; than a handful of Saints can agree in one City,

Strigelius
desired to
die, to be
freed from
the impla-
cable strife
of divines.

City, in one Nation, &c. There was a Temple of Concord among the Heathens, and yet how rare is it to find a Temple of Concord, among them that are the Temple of the Holy-Ghost? whilst there was a contest among the birds about a Rose found in the way, a mischievous Owl came in the night and carried the flower away; you know how to apply it; but now in Heaven, there shall be no heats, no contests, no debates, no disputes; but as the Curtains of the Tabernacle were all looped together, so all the Saints in Heaven shall be all looped together in one mind, in one judgement, and in one way.

Secondly, All the Saints of Heaven shall be of a sweet golden disposition; here the different dispositions of Saints doth much hinder that sweetness of communion, which otherwise would be amongst them; here some are of a sower disposition, and of a cross and rugged temper, but in Heaven all Saints shall be of

Grace in a
crosse un-
hewn na-
ture, is like
a Diamond
set in Iron.

a

a sweet, a soft, a silken disposition, which will exceedingly sweeten that royal communion : here grace in a man of an untoward, crooked disposition, is like a brass Ring upon a leperous finger ; and grace in a man of a sweet disposition, is like a gold Ring upon an Alabaster hand ; now in Heaven all the Saints shall be of a golden disposition, yea, of a God-like disposition, which is the sweetest, the noblest, the choicest. But

1 Thes. 4.
17, 18.

Thirdly, In Heaven the Saints shall have a constant enjoyment of one another : as they shall ever be with the Lord, so they shall ever be one with another ; here they meet and part, but in Heaven they shall meet and never part ; now it is their life to meet, and their death to part ; now it is their heaven to meet, and their Hell to part ; but in Heaven they shall be alwayes in one anothers eye, in one anothers arms, or upon one anothers knees.

Plut. invita
ta Them.

Themistocles having a piece of ground to sell, appointed the Cryer to proclaim, that whosoever would

buy

buy it, should have a good neighbour; the Saints in Heaven shall be always sure of good neighbourhood, they shall never want good company; in this world *Abraham* and *Lot* must live asunder, but there they shall alwayes live together: The *Cynick* of old was faine to look for an honest man with a Candle, because of the scarcity of them; but Heaven shall be alwayes full of such Saints, as shall shine, as so many stars, yea as so many Suns in glory.

Fourthly and lastly, The Saints shall have a real, a personal, a particular knowledge of one another in Heaven; here we know but a few Saints, but in Heaven we shall know all; *in cælo nullus erit alienus*, there shall be no stranger in Heaven. Now this truth I shall make good by some Arguments brought to hand, and by the addition of others; take them thus.

First, *Adam*, when he was in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he saw her, though he had

Gen. 2. 23.

had never seen her before ; now certainly our knowledge in heaven shall be more ample, full, and perfect than ever *Adams* was in innocency ; therefore without all peradventure, the Saints shall know one another in heaven. *Luther*, the night before he died, discoursing with his Christian friends, the question was put, Whether the Saints should know one another in Heaven ; *Luther* held the affirmative, and this was one of the reasons he gave to prove it, That *Adam* knew *Eve* as soon as ever he saw her, and that not by discourse, but by divine revelation, and so shall all the Saints know one another in heaven. But

*Melch.
Adam.*

Mat 17.
1, 2, 3, 4.

Secondly, The Disciples, *Peter*, *James*, and *John* ; being in the Mount at Christs transfiguration, though they had but a taste, a glimpse of the glory of heaven, yet they knew *Moses* and *Elias*, though they were dead many hundred years before. Now if the Disciples in an unglorified condition knew *Moses* and

and *Elias*, then certainly when Saints shall be in a full glorified condition, they shall know them, and all the rest of that royal family; here they knew *Moses* from *Elias*, and *Elias* from *Moses* (whom they never saw before) and both from Christ; and therefore we need not doubt but in that state of blessednesse (wherein God shall be all in all, and wherein we shall know as we are known) we shall have a particular and personal knowledge of one another. *Chrysostome* saith, that in Heaven we shall point out the Saints, and say, Lo yonder is *Peter*, and that is *Paul*; Lo yonder is *Abraham*, the great Believer, and yonder is *Jacob*, who as a Prince prevailed with God; Lo yonder is *Moses*, who was the meekest man in all the world; and there is *Job*, that was the patientest man in all the world; Lo there is *Joshua* and *Caleb*, that followed the Lord fully; and there is *Jeremiah*, that was once in the dungeon; Lo there is *Jonah*, that was once in the Whales belly, and there is

is *Daniel* that was once in the Lions den ; Lo yonder is *John* the beloved Disciple that used to lye in the bosome of Christ ; and there is *Mary* that hath chosen the better part. But

Thirdly , The Saints shall rise with the same bodies that now they lay down in the grave ; and if so, then doubtless they shall know one another in Heaven; the Husband the Wife, the Wife the Husband ; the Father the Child , and the Child the Father ; the Pastor his People, and the People their Pastor ; the Master his Servant , and the Servant his Master. Now that the Saints shall rise with the very same individual body , is clear, *Job* 19. 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : And though after my skin worms destroy this body ; yet in my flesh shall I see God ; whom I shall see for my self, and my eyes shall behold, and not another, though my reins be consumed within me.* In these words we see that *Job* useth the word

1 Cor. 15.

42, 43, 44,

45.

Acts 4. 2.

ch. 17. 18.

32. ch. 23.

6. ch. 24 16

Mat. 22 32

Ezek. 37.

word my, and my eyes shall behold; as it were pointing to it with his finger, adding not only positively, but exclusively, this, and no other; *Job* did fully believe that the same numerical body, at which he pointed, should rise again; and *Paul* saith not, a mortal, a corruptible body at large, but *hoc*, *This corruptible must put on incorruption, and this mortal must put on immortality*. The Apostle did as it were lay his hand upon his own body, and then saith he, this corruptible body, and not another; this mortal, and not another, shall be raised when the Trumpet sounds. It cannot stand with the unspotted justice and holiness of God, that one body should sow, and another body should reap that never sowed; that one body should labour, toil, sweat, suffer, and another body that hath done none of this should carry the reward. *Tertullian* saith, that he will pray that the same body may rise again, for the resurrection is not of another body, but of the same that falleth;

1 Cor. 15.
53.

falleth; not a new Creation, but a raising up; the self same body shall certainly rise again, else were it a raising up of a new, rather than a raising again of the old; it cannot stand with equity and right, that one body should sin, and another body should suffer. No righteous Judge will suffer a victorious person to dye, and another that never struck stroke, to have the Crown of his deservings. It is but justice that those very eyes that have dropt many a tear before God, should be wiped by God; I say those very eyes, and not another pair of new-made eyes; it is but justice, that that very tongue that hath blest God, should be blest by God; it is but justice, that those very hands that have been much in doing for Christ, and those very lips that have been much in praising of Christ, and those very backs that have been laded with many heavy burdens for Christ, and those very feet that have been in the stocks for Christ, and that have run in the wayes of Christ,

Christ, should at last be raised, and crowned by Christ; and this truth you may see clear in the glorious Resurrection of Christ from the dead; that very same body that was wounded, crucified and slain, that very same body did rise again: Christ could very easily (if he had pleased) in three days, nay in three hours, I, in three moments, have cured his wounds, but he would not, to confirm his Disciples, and to shew that he had the very same body which was wounded and crucified for their sins, for their sakes; and therefore he bids *Thomas* to reach his finger, and behold his hands; and to reach his hand, to thrust it into his side; whereby Christ made it evident, that that very same body of his which was wounded, crucified, and buried, was raised, and not another; and therefore as in the head the same body which died rose again, so it shall be with all his Members in the great day of the Resurrection. Now seeing that we

E

shall

Jo. 20. 27.
Luke 24.
36. to 47.

shall rise again with the very same individual, or numerical bodies that we lay down in the grave, we need not question but that we shall know one another in Heaven. But

Fourthly, That knowledge which may most increase the joy and comfort of the Saints, shall certainly be in Heaven: but that is a perfect personal knowledge of each other; therefore there shall be a particular personal knowledge of one another in Heaven? the husband shall know the wife, the wife the husband; the Father the child, and the child the Father, &c.

I have read a story of *Austin*, how that a widow grieving for the loss of her husband, to comfort her, he told her, that it was but a short time that they were parted, and that of all persons she should enjoy her husband most in Heaven; nay (saith he) thou shalt not onely know thy husband, but all the Elect shall know thee, and thou shalt know all them. The personal knowledge of the Saints

Saints on earth, doth exceedingly increase our joy and comfort, it makes this wilderness to be a paradise, *They that fear thee will be glad when they see me*, saith the Psalmist; yea *Seneca* (the Heathen) saw so much excellency that morality put upon a man, that he saith, that (*ipse aspectus boni viri delectat*) the very looks of a good man delight one: Ah! how often are the Saints delighted, warmed, and gladdened by hearing well of other Saints, whose faces they have never seen! and when God gives them the honour to see their faces, and to enjoy their persons, their presence, O how doth this advance their joy, and increase their comfort; what a Heaven doth this make on this side Heaven to their souls! O then what tongue can express, what heart can conceive, what pen can describe, that unspeakable joy and comfort that will be raised in the hearts of the Saints, upon that perfect, particular, personal knowledge that the Saints shall have one

Psal. 119.
74.

of another in Heaven? Heaven would be but an uncomfortable place, if the Saints there should be strangers one to another; the faces, the words, the ways, the works of strangers, are very little pleasing and delightful to us here; what would they then be in Heaven? But

Fifthly, The Saints in the great day of account, shall know the persons of wicked men, who shall be indicted, arraigned, condemned and judged by Jesus Christ, and all his Saints about him; this great day will be a declaration of the just Judgment of God; in this great day every wicked work, and every wicked worker shall be brought to light; and indeed it would be but in vain to bring evil works to light, if the evil worker be not also brought to the light; in this great day the Saints shall see and know *Cain* in his person, they shall be able to point at him, and say, yonder stands that bloody *Cain*, who slew his Brother, because he was
more

1 Cor. 6.
1, 2, 3, 4.

Rom. 2. 5.

Eccl. 12.
14.

1 John 3.
12.

more righteous than he. And there stands *Pharaoh*, the great oppresser of Gods *Israel*, and he that stood it out against Heaven it self. And look, there stands bloody *Saul*, who lost his Crown, his Kingdom, his Soul, his All, by disobedience; and there is *Human*, who was feasted with the King one day, and made a feast for Crows the next: Lo there stands *Pilate*, that condemned Christ, and there is *Judas*, that betrayed Christ; in this great day that word shall be made good, every man shall appear to account for the works that he hath done in his body, so that both wicked works, and wicked workers, shall plainly appear before our Lord Jesus, and all his Saints, who with him shall judge the world; now certainly, if the Saints shall know the wicked in that great day, they shall then much more know one another; when they shall all sit as fellow-Justices round about Jesus Christ the righteous Judge, to pass a righteous sentence upon all unrighteous souls.

Exod. 1.

Eth. 6.

1 Cor 9.
10.

But

E 3

Sixth-

Luke 13.

28.

Mat. 8. 11.

See *Beza*

and *Piscator*.

Rom. 4.

16,--23.

Gen 24.

63.

Gen. 31.

22,--30.

Sixthly, Christ tells the Jews, that they shall see *Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God*; All the Saints shall have communion with *Abraham, Isaac, and Jacob* in the Kingdom of God, they shall have communion with them, not onely as godly men, but as *Abraham, Isaac, and Jacob*; the phrase of seeing *Abraham, Isaac, and Jacob* in the Kingdom of Heaven, doth doubtless import thus much, that they shall be known personally, and distinctly from all other persons in the Kingdome of Heaven; Saints in Heaven shall be able to point at *Abraham*, and say, There is *Abraham*, that was the great pattern for believing; and there is *Isaac*, that was a sweet pattern for meditating; and there is *Jacob*, who had the honour and happiness of prevailing with God; the Saints happiness in Heaven shall be greatly increased by mutual communion, and by their pernal knowledge of one another in that blessed state. But

Seventh-

Seventhly and lastly, in Heaven the Saints shall know, as they are known, 1 Cor. 13. 12. Now God knows all the Saints personally, particularly, corporally, yea he knows them all by name, and so doubtless all the Saints in Heaven shall know one another personally, and by name, else how shall they know as they are known? here in this world we know one another many times onely by report, or by writing, or by face, but in Heaven we shall know one another by name; so God knows us now, and so we shall know one another in Heaven, and this is none of the least parts of glory, that we shall know one another in glory; yea, that we shall know one another personally, and by name; the serious consideration of which may much support us, and comfort us under the sad losses of our friends and relations in the Lord. But in the

Exod. 33.
12.

Seventh and last place, As the best society is reserved till last, so the glorifying of our bodies is re-

Rev. 7. 16,
17.

served till last. I shall a little hint unto you the glory and blessedness of the bodies of the Saints, when they shall meet all in Heaven. I shall not stand upon the private blessedness of glorified bodies, which consists in their freedom from all defects, deformities, diseases, and distempers, which here they are subject to; here our bodies stand in need of cloaths to cover them, food to feed them, sleep to refresh them, physick to ease them, air to breathe them, and houses to shelter them, from all which glorified bodies shall be free. But I shall onely speak of the positive prerogatives, and heavenly endowments, that glorified bodies shall be invested with. As

First, They shall be like the glorious body of Christ, *Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according unto the working whereby he is able even to subdue all things unto himself.* Our bodies shall be as lovely, and comely, as bright, and glorious, as the body of Christ is.

Chry-

Chrysostome saith, that the bodies of the Saints shall be (*septies clariora Sole*) seven times brighter than the Sun: Certainly Saints shall be as handsome bodied, and as comely featured as Christ is; though their bodies be sown in dishonour, yet they shall be raised in glory. If *Stephens* face did shine as if it had been the face of an Angel, that is bright and glorious: And if there were such a lustre and glory upon *Moses* his face, that the children of *Israel* were afraid to come near him, and he forced to put a veil upon it, till he had done speaking with them; I say, if there were such a glory upon the face of these two mortals: O then! how will the faces and bodies of the Saints glitter and shine, when their bodies shall be made conformable to the glorious body of Jesus Christ? Certainly, as the light and glory of the Sun, doth far exceed the light of the least twinkling Star, so much, and more shall the glory of the Saints bodies excel that glory and splendour that

1 Cor. 15.
43.

Mat. 13. 43.
Acts 6. 15.

Exod. 34.
29,--35.

What is a
spark in
the chim-
ney, to the
Sun in the
firmament

was upon the faces of *Moses* and *Stephen*; the bodies of the Saints in Heaven, shall be surpassingly comely, well-favoured, beautiful, and amiable. *Plutarch* in the life of *Demetrius*, saith, that he was so passing fair of face and countenance, as no Painter was able to draw him; I am sure I am no ways able to paint out the beauty and glory that shall be upon the bodies of the Saints in that day of glory, wherein Saints shall shine as so many Suns. But

Secondly, Their bodies shall in a kind be spiritual, 1 Cor.

σῶμα ψυχικόν.

An Animal, or souly body, that is actuated and animated by the soul after a natural way and manner, by the intervention of natural helps, such as eating, drinking, sleeping, and the like.

15. 44. it is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body; their bodies shall be spiritual, (*non substantia, sed qualitatum respectu*) not in regard of substance, but

state and condition; spiritual in the Text is not opposed to visible, but to natural; for their bodies, though (in a sense) they are spiritual, yet they

they shall be as visible as the glorious body of Christ; when I say their bodies shall be spiritual, you must not think that I mean that their bodies shall be turn'd into spirits, O no! for they shall keep their bodily dimensions, and be true bodies still. Look as in change of old and broken vessels, the matter is the same, onely the colour is fresher and brighter, and the fashion never and better: so in the day of glory, our bodies shall be the same for substance that now they are, they shall retain the same flesh, blood, and bones, and the same figure and members that now is, onely they shall be over-laid, or cloathed with spiritual and heavenly qualities and prerogatives, their bodies shall be glorious, of a due and comely proportion, of an exquisite feature and stature, of a lively colour, of cheerful aspect, and full of beauty and glory, splendour and savour. Now the bodies of the Saints shall be spiritual; First, In respect of their full, perfect, and perpetual freedom

Hab. 3. 16.

2 Kings 4.

19.

2 Sam 18.

ult.

2 Kings 2.

12.

dom from all heats, colds, hungerings, thirstings, sickness, weakness, wants, Here one cries out, O my back, my back! another, O my belly, my belly! with the Prophet; another, O my head, my head! with the *Shunamites* son; another, O my Son, my Son! as *David* for *Absolom*; another, O my Father, my Father! with *Elisha*. Every one here hath some ailment or other, some want or other, some grief or other, which fills his eyes with tears, and his heart with sorrow; but when these natural bodies, these animal, or souly bodies, shall be made glorious, then they shall be fully and perpetually freed from all manner of miseries and calamities, they shall be as the Angels, not subject to any sickness, weakness, or wants, *Rev. 7. 16, 17. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat, for the Lamb which is in the midst of the Throne, shall feed them, & shall lead them unto living fountains of water, and God shall*

shall wipe away all tears from their eyes, Rev. 21. 4. God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away; And in this respect their bodies may be said to be spiritual. But

Secondly, This may be said to be spiritual, in respect of their spiritual agility and nimbleness; Now our bodies are gross, dull and heavy in their motion, and by this the soul is many times hindered in its lively operations; for when the soul would mount up on high, and busie her self about eternal objects, the body, like a lump of Lead, keeps it down; but now in this glorious state, the body shall put off all grossness, dulness, and heaviness, and be exceeding agile, light, and apt to motion, far beyond the swiftest Bird that flies.

Isa. 40 31.
1 Thes 4.
17.

I know not by what to set forth the agility of glorified bodies, a Post, a Bird, a Torrent, are too short

short to set forth their agility.

Luther saith, That a glorified body shall move up and down like a thought.

And *Austin* saith, The body will presently be here and there, where the soul would have it. Certainly the speed and motion of glorified bodies will be extraordinary and incredible. A glorified Saint

Aug. de Civ. Dei. l. 22. c. 30. Wisdom 3. 7. In the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

desiring to be in such or such a place a thousand miles off, or more, he will be there in such an incredible short time, that one calls it *imperceptible*, hardly to be discerned, in which respect their bodies may be said to be spiritual. But

Thirdly and lastly, They may be said to be spiritual, because of that perfect, full, absolute, and compleat subjection that they shall delightfully and perpetually yield to the Spirit of God; now they often vex and grieve, affront and fight against the Spirit of God; the mem-

members of our bodies as well as the faculties of our souls, do often make war upon the Spirit of grace, as the Apostle fully shews, in that

Gal. 5. 17.

Rom. 6. The spirit often lusts against the flesh, and the flesh against the spirit.

Now the body sayes to the soul, Be not righteous over much, neither make thy self over wise, why shouldst thou destroy thy self? *Eccles. 7.*

16. Cyprian readeth this verse thus;

(Noli esse multum justus, & noli argumentari plus quam oportet) be not

just over much, and do not argue and dispute more than is meet;

the body is often apt to say to the soul, thou art just over much, O

soul! and thou dost argue and dispute against this sin, and that

way, and this comfort, and that enjoyment, more than is meet: And

the soul seems to answer, *vers. 17.*

Be not over much wicked, neither be thou foolish, why shouldst thou die be-

fore thy time?

But now in Heaven the bodies of the Saints shall be fully, perfectly,

and delightfully under the command,

*Aug. de
Civ. Dei.
l. 13. c. 20.*

*Ephes. 4.
29. 30, 31.
Ilsa. 63. 10.*

mand, conduct, and guidance of the Spirit, and therefore may truly be said to be spiritual. As the spirit serving the flesh may not unfitly be called carnal (saith one) so the body obedient to the soul, may rightly be termed spiritual; glorified bodies are spiritual, not in their essence, but in condition and quality, as being fully and perpetually under the government of the spirit. Now the tongue grieves the Spirit, and now the deaf ear is turned to the voice of the Spirit, and now the eye is rowling, when it should be reading the things of the Spirit; and now the feet are wandring, when they should be walking in the wayes of the Spirit; and now the hand is idle that should be diligent in the work of the Spirit; O bat now in Heaven, the tongue, the eye, the ear, the hands, the feet, shall be all brought into an Angelical, willing, and delightful obedience to the Spirit, upon which account glorified bodies may truly be termed spiritual. But

Thirdly,

Thirdly, and lastly, as their bodies shall be spiritual, so they shall be immortal, they shall be incorruptible; here these elementary bodies of ours, by reason of their earthly and dreggish composition, are subject to mortality and corruption; and indeed man is so poor a piece, that he no sooner begins to live, but he begins to dye, his whole life is but a lingring death. Death every hour lies at the door, this Serjeant constantly attends all men, in all places, companies, changes, and conditions. *Petrarch* telleth of one, who being invited to dinner the next day, answered (*ego à multis annis crastinum non habui*) I have not had a morrow for this many years. Many dangers, many deaths, every hour surround these lives of hours. Here saith one, *Accedimus*, we enter into the world; *Succedimus*, we succed one another in the world; and last of all, *Decedimus*, we depart all out of the world. O but in Heaven we shall have immortal bodies!

1 Cor. 15.
42, 54.

2 Cor. 11.
23.

Luke

Luke 20.36. Neither can they dye any more, and are equal to the Angels. By the power, presence, and goodness of God, their bodies shall be so perfumed and embalmed, that they shall never corrupt, nor be subject to mortality. *Manna*, by a divine power, was kept many hundred years in the golden pot without putrefying, or corrupting, and so shall the glorified bodies of the Saints be preserved and kept pure, and immortal; the immortality of glorified bodies shall far excel that of *Adam* in Paradise, for they shall be free from all possibility of dying; for they shall be perfectly and perpetually freed from all corruptible and corrupting elements. Glorified bodies shall have no seeds of corruption in them, nor any corruptive, harmful, malignant, or afflictive passion attending them. *Adam* in his noble estate was in a possibility of dying, but the Saints in their glorified conditions are above all possibility of dying; this is a happiness that *Adam* could not reach to

*Aug. de
civ. Dei. l.
22. c. 30.*

in his state of integrity; the greater obligation lyes upon all that shall come to glory.

It is reported of the Duke of *Bul-lone* and his company, that when they went to *Jerusalem*, as soon as they saw the high Turrets, they gave a mighty shoot, that even made the earth ring, crying out, *Jerusalem Jerusalem*; so when the Saints shall all meet in the heavenly *Jerusalem*, O how will they make even heaven to ring again, crying out, *Immortality! Immortality! Immortality!* And thus (I suppose) I have clearly and fully made good that great truth, to wit, *That the best and greatest things are reserved for Believers till they come to Heaven.* I shall now give you a brief account of the reasons of this point, and then come to the application, and bringing home of this precious truth to our own souls. Now the Reasons of the Point are these.

First, Because it is his good will and pleasure to reserve the best things

1 Reason,

μικροί
 μικροί,
 Mikroi
 Poinnion,
 Little, lit-
 tle in their
 own e-
 steem, and
 in the
 world's
 account.

things for his people till last, *Luk.*
12.32. Fear not little flock (there are
 two diminutives, in the Greek) *for*
it is your Father's good pleasure to give
you the Kingdom: As it is Gods
 good pleasure to give you a King-
 dom, so it is his good pleasure not
 to give you the Kingdom till last,
2 Tim. 4.7, 8. Edward the sixth
 could not give his Kingdom away
 (if he could, it had not come as it
 did to *Queen Mary*) but our Hea-
 venly Father doth now give a King-
 dom of Grace, and will at last al-
 so give a Kingdom of Glory to
 them that walk uprightly, *Psal. 84.*
11. But

2 Reason.

Heb. 11.
14. 15. 16.
Col. 3. 1.
 --5.

Secondly, That he may keep
 the hearts of his people in a long-
 ing, and in a waiting frame, for the
 injoyment of those great and glo-
 rious things that he hath reserved
 for them till last, *Heb. 13. 14. Here*
we have no continuing City, but we
seek one to come: The greater and
 better the things are that are laid
 up for us, the more we should long
 and wait for the happy injoyment
 of

of them; *Abraham* waited long for a Son, and *Hanna* waited long for a child, and *Joseph* waited long for his advancement, and *David* waited long for the Crown, the Kingdom, and they had all a most happy issue. The longer we wait, the better we shall speed. As that Emperours Son said, the longer the Cooks are preparing the meat, the better will be the cheer, meaning, the longer he stay'd for the Empire, the greater it would be; the longer we wait for happiness, the more at last we shall have of happiness; the great things of eternity are worth nothing if they are not worth a longing, and a waiting for. But

Thirdly, God hath reserved the best and greatest things for his people till last, and that because else they were above all men in the world, the most miserable, 1 Cor. 15. 19. *If in this life onely we have hope in Christ, we are of all men most miserable*: No men usually out of Hell, are so much afflicted, tempted, oppressed, scorned, despised, and neg-

Waiting is
bonum uti-
le, a profit-
table good.

3 Reason.

neglected, as they are; here they have their Hell, they had need of a Heaven to come; here they are cloathed with shame, they had need hereafter to be crowned with honour, or else they would be the unhappiest men in all the world; here the life of a Believer is filled (*multis & multiplicibus miseriis*) with many and multiplied miseries, with miseries of body, with miseries of mind; multiplied miseries attend him, at bed and board, at home and abroad; every condition is full, and every relation is full of miseries and calamities; and therefore one saith well (*quomodo potest amari hac vita, tantas habens amaritudines? Quomodo etiam dicitur vita, tot generans mortes?*) How can this life be loved, which is so full of loathsome bitterneffes? yea how can it be called a life, which bringeth forth so many deaths? yet he is a fool (saith one) that looketh upon a godly man under trouble and sorrow, and thinketh him to be unhappy, because as a fool (*Atten-*

Kempis. l.
3. de Iri-
tat. Christi,
c. 20.

Aug. in
Psal. 19.

dit

*dit quid patitur, & non attendit quid
illi servetur*) he attendeth what he
suffereth, and doth not attend what
is reserved for him. If the best things
were not reserved for Believers till
last, they should have the saddest
portion of all men, *viz.* a hell here,
and a hell hereafter, and so sinners
should have but one hell, and Saints
two, which would be blasphemy to
affirm. But

Fourthly, God reserves the best
things for his people till last, for the
greater terror, and horreur, convi-
ction and confusion of wicked and
ungodly persons, who now revile
them, and judge them to be the
unhappiest men in all the world :
O but when the Lord shall in the
sight of all the world gloriously own
them, and put royal Robes upon
their backs, and golden Crowns
upon their heads, then, O what a
shame, what covering of the face,
what terrour, what trembling, with
Haman, will possess the hearts of
wicked men ! the great honour and
glory that God will put upon his
people

4 Reason.

Psa. 58. 11.
Lam. 4. 2.

Est. 6. 6,
--ult.

Dan. 5. 1, 8

people at last will be to wicked men, what the hand writing upon the wall was to *Belshazzar*: O it will make their countenance to change, their thoughts to be troubled, the joynts of their loyns to be loosed, and their knees to dash one against another. Now that word shall be eminently made good: He

Psal. 107.
41, 42.

setteth the poor on high from affliction, and maketh him families like a flock: The righteous shall see it, and rejoyce, and all iniquity shall stop her mouth: O

Luk. 13. 28.

what trouble of mind, what horror of conscience, what distraction and vexation, what terrour and torment, what weeping and wailing, what crying and roaring, what wringing of hands, what tearing of hair, what dashing of knees, what gnashing of teeth will there be among the wicked, when they shall see the Saints in all their splendour, dignity, and glory! *when they shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and themselves shut out for ever.* Now shall the wicked lamentingly

say,

say, Lo ! these are the men that we counted fools, mad men, and miserable : O but now we see that we were deceived and deluded ! O that we had never despised them ! O that we had never reproached them ! O that we had never trampled upon them ! O that we had been one with them ! O that we had imitated them ! O that we had walked as they, and done as they, that so we might now have been as happy as they ! O but this cannot be ! O this may not be ! O this shall never be ! therefore, O that we had never been born ! O that now we might be unborn ! O that we might be turned into a Bird, a Beast, a Toad, a Stone ! O that we were any thing but what we are ! or, O that we were nothing ! O that now our immortal souls were mortal ! O that we might so dye, that we may not eternally dye ! but it is now too late : O we see that there is a reward for the righteous ! and we shall suddenly feed, that by all
F the

the contempt that we have cast up
 on those glorious shining Saints,
 whose splendour and glory doth
 now darken the very glory of the
 Sun ; we have but treasured up
 wrath against the day of wrath ; we
 have added fuel to those burning
 coals, to those everlasting flames,
 in which we must now lie for ever.
 But

5 Reason.

Fifthly, the Lord hath reserved
 the best things for his people till they
 come to Heaven, that so he may
 save his honour, and secure his glo-
 ry ; would it make for the honour
 and glory of God, to put his chil-
 dren, his servants, upon doing hard
 things, and upon suffering great
 things, and at last to put them off
 with nothing? surely it would not
 and therefore the Lord, to save the
 honour of his great name, hath re-
 served the best Wine till last, the
 best and choicest favours for his
 people till they come to Heaven.
 the sweetest honey lyes at the bot-
 tome. I cannot see how God
 should save his glory, if he should

John 2.10.

2 Cor.9.
6,7.

put his children alwayes upon sowing, and never suffer them to reap; that they should still be sowing in tears, if at last they should not reap in joy: Men that love but their names, and honour, in the world, will not be served for nought, and will God? will God? who is infinitely more tender of his Name and Honour, than any created Beings can be of theirs.

Psal. 126.
4, 5, 6.

Isa. 42. 8.
ch. 48. 11.

I have read of *Alphonfus*, a King of *Spain*, who when a Knight falling into want, and being arrested for debt, there was a petition to the King to succour him, I, said the King, if he had spent his estate in mine, or in the Common-wealths service, it were reason he should be provided for by me, or the Common-wealth; men of honour will provide for them that spend themselves in their service, and will not God? will not God do as much, yea more for them that spend themselves in his service? Surely he will, *Heb. 11. 16.* But now they desire a better Country, that is, an

heavenly, wherefore God is not ashamed
 to be called their God; for he hath pre-
 pared for them a City. As if he had
 said, had not God prepared for them
 a City, had he not made some ble-
 ssed provision for them, who left so
 much for him, who did so much for
 him, and who suffered such great
 and bitter things for him, they
 might well have complained that
 they had but a bad bargain of it
 and that God was a hard Master
 and so God should have been a-
 shamed; had not God made such
 happy and blessed provision for
 them (who had run through so ma-
 ny dangers and deaths for his sake)
 had he not provided and laid up
 for them according to his promise
 and suitable to his greatness and
 goodness, his dignity and glory,
 would have put God to the blush
 to speak after the manner of men.
 I have read concerning *Dionysius*
Sicily, that being extreamly de-
 lighted with a Minstrel that sung
 well, he promised to give him
 great reward, and that raised the

ancy of the man, and made him
play better; but when the musick
was done, and the man waited for
his reward, the King dismissed him
empty, telling him, that he should
carry away as much of the promi-
sed reward, as himself did of the mu-
sick, and that he had paid him suf-
ficiently with the pleasure of his
promise, for the pleasure of his
song; but it will not stand with the
honour of the King of Kings, to put
off his servants so poorly, whose
prayers, praises, and tears, have
been most sweet and delightful mu-
sick to him; no, he will do like
himself at last, and that his children
know. It troubled a Martyr at the
stake, that he was going to a place
where he should ever be a recei-
ving wages, and do no more work.
But

Sixthly, That he may make his
Children Temptation-proof, he
hath reserved for them the best
things till they come to Heaven;
the great things that God hath re-
served for Believers in Heaven was

6. Reason.

that which made those worthies of whom this world was not worthy, temptation-proof, as you may see in that 10. of the *Hebrews*, 33, 34, 35. verses, and throughout the 11. chapter of that Epistle, The pleasures, the treasures, the dignities and glories that are reserved for Believers in Heaven, make them bravely and nobly to resist all those temptations that they meet with, from a tempting world, or a tempting Devil.

Austin blest God, that his heart and the temptation did not meet together; by the precious things that are reserved for Believers in Heaven, God keeps their hearts and temptations asunder. When, *Basil* was tempted with mony and preferment, saith he (*pecuniam da que permaneat ac continuo duret, gloriam que semper floreat*) give me mony that may last for ever, and glory that may eternally flourish. Satan made a bow of *Jobs* wife (of his rib) as *Chrysostome* speaks, and shot a temptation by her at *Job*, thinking

Basil in 40.
Martyrs.

to

to have shot him to the heart, *Curse God and dye*, but *Jobs* sincerity and integrity, and his hopes of immortality and glory, was a breast-plate that made him temptation-proof. Ah Christian ! do not you daily find, that the glorious things reserved for you in Heaven, do mightily arm you against all the temptations that you meet with on earth ? I know you do. But

Seventhly, God hath reserved the best things for his people, till they come to Heaven, because they are not in this mortal and frail condition able to bear, they are not able to take in the glory that is reserved for them.

Glory is such a great, such an exceeding, such an excessive, such an eternal weight, that no mortal is able to bear it ; we must have better and larger hearts, and we must have stronger and broader backs, before we shall be capable of bearing that excellent, exceeding and excelling weight of glory that

2 Cor. 4.
17.

The Apostle alludeth to the Hebrew and Chaldee words, *Chabodh & Jakar*, which signifie both weight and glory.

is reserved in Heaven for us; Nay, Glory is such a weight, that when the Saints shall enter into it, if then the Lord should not put under his everlasting armes, and bear them up by his Almighty power, it were impossible they should be able to bear it; in this our frail mortal state, we are not able to bear the appearance, the presence, the glory of one Angel.

Ah! how much less then are we able to bear the weight of all that glory that is reserved for us, and of which I have given you some glimpses in what I have already said! But

8 Reason.

Eighthly and lastly, The Lord hath reserved the best things for his people till they come to Heaven, because while they are in this world they are under age, they are not come to full age, here Saints are in their non-age, but when they come to Heaven, then they come to their full age, and then they shall have the Inheritance, by the Father of mercies, freely and fully

Gal. 4. 1,

2, 3, 4.

Ephes. 4.

10, 11, 12,

13, 14.

settled

settled upon them. Children in their non-age are under Tutors and Governours, but when they come to age, then is the Inheritance settled upon them: So, here it is not for us in our non-age to mount into the clouds, to pierce this fulness of light, to break into this bottomless depth of glory, or to dwell in that unapproachable brightness; this is reserved till we come to full age.

Bernard
Cant.
Serm. 38.

And thus I have given you the Reasons, why God hath reserved the best and greatest things for his people till they come to Heaven; We shall now come to the Use and Application of this point to our own souls; Remembring that close Application is the very life and soul of teaching. And as a man doth not attain to health by reading of *Galen*, or knowing *Hippocrates* his Aphorisms, but by the practical application of them to remove the disease; so no man will attain to true happiness by hearing, reading, or commending what I have spoke, or writ, but by a close application, and

bringing home of all to his own soul. The opening of a point is a drawing of the bow, but the application of the point is the hitting of the Marke, the white; and therefore,

First, If God hath reserved the best things for Believers till last, then by the rule of contraries, the worst things are reserved for unbelievers till last; here wicked men have their Heaven, hereafter they shall have their Hell; the time of this life is the day of their joy and triumph, and when this short day is ended, everlasting lamentations, mournings, and woes follow, Luke 16. 22, 23, 24, 25. *The rich man also died, and was buried. And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, & Lazarus in his bosome. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame; but Abraham said, Son, remember that thou in thy life time re-*

Job 21. 7.
7- 22.
Psal. 73 3,
to 12.
compared
with the
17, 18, 19,
20. verses.
Rev. 21. 8.

ceivedst

ceivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

Ah sinners, sinners! that day is hastening upon you, wherein you shall have punishment without pity, misery without mercy, sorrow without succour, pain without pleasure, and torments without end, Psal. 6. 12. Upon the wicked he shall rain snares fire and brimstone, and an horrible tempest; this shall be the portion of their cup, Psal. 140. 10. Let burning coals fall upon them, let them be cast into the fire, into deep pits, that they rise not up again.

Chrysologus, upon that passage in the Gospel, that the Angels carried away poor Lazarus into Abrahams bosome, and Hell swallowed up the rich Glutton, saith (*Ecce fratres, mors pauperis totam vitam divitis viccit, & elatio sola pauperis totam divitis pompam transcendit & gloriam*) Behold Brethren, the very death of the poor man excelleth the whole life of the wicked, and the carrying

Chrysologus, Serm. 121.

rying away onely of the poor man, transcendeth all the pomp and glory of the rich man.

Charon (in *Lucian*) requesting *Mercurius* to show him *Jupiters* Palace above; how ((says *Mercurius*) that such a Caitiff as thou, whose conversation hath been altogether with black shades, and impure ghosts, shouldest set thy foot in that pure place of light, what a dishonour and derogation were that to the place!

Ah sinners! sinners! what a dishonour would it be to God, to Christ, to Angels, to Saints, to Heaven, if such wretches as you are should be admitted into that Royal Palace, that Heavenly Paradise above?

Ah! your portion is below, and you are already adjudged to those torments that are endless, easeless, and remediless; where the worm never dies, and the fire never goeth out. The day is coming upon you sinners, when all your sweet shall be turned into bitter; all your glory into shame, all your plenty into scarcity;

scarcity; all your joyes into sorrows; all your recreations into vexations; and all your momentary comforts into everlasting torments.

Now you raigh as Kings, you look big, you speak proudly, you carry it highly, you walk contemptuously, but there is an after reckoning a coming that will appall you, and torture you for ever.

The time of this life is your Summer; but there is a Winter a coming upon you that shall never have end. God could not be just, if your worst were not yet to come; neither could he be just, if the Saints best were not yet to come. The time of this life is the Saints Hell, and the sinners Heaven; but the next life will be the Saints Heaven, and the sinners Hell. But

Secondly, Then patiently wait for the enjoyment of those great things that are reserved for you in Heaven; men will wait and wait long for some outward good, and will not you for the best and greatest

Rev. 21.
 Rev. 1. 5, 6.
 Ephes. 1.
 13, 14.
 Col. 1. 12.

test good? Are there not many things that speak out the greatness of that glory that is reserved for you? As the price that Christ hath paid for it, and the great and glorious things by which it is shadowed out to us, as *Canaan, Jerusalem, Paradise*; and the dignity of the Inhabitants, there being none admitted under the degree of a King; and the great and glorious earnest of the Spirit; and the great care, cost, and charge that God hath been at to prepare and fit souls for the enjoyment of it; what do all these things speak out, but that the glory that is reserved for Believers, is great glory, and is it not then worth a waiting for? Let not Satans slaves wait more patiently for a few ounces of Gold, than you do for the Kingdom of Heaven.

Again, as the things reserved for you in Heaven, are great, and therefore wait; So they are certain and sure, and therefore wait. O patiently wait for the injoyment of them! when the Begger at the door is sure of speeding, he will wait patiently, he

Heb. 6. 16,
 17, 18, 19.

he will wait unweariedly ; the glorious things reserved in Heaven for you, they are made sure and certain to you, by word, by Covenant, by oath, by blood, by the earnest, by the first fruits, and by Christs taking possession of them in your rooms, in your steads ; therefore patiently wait for the enjoyment of them : O Christians ! it is but a very short time that God hath proposed , to be between grace and glory, between our title to the Crown , and our wearing the Crown , and our right to the heavenly Inheritance , and our possession of the heavenly Inheritance. Ah Christians, bear up bravely, bear up sweetly, bear up patiently, for it will be but a little, little, little while , before he that shall come, will come, and will not tarry, and when he doth come, he will not come (*vacuis manibus*) empty handed ; no, when he comes , he brings his reward with him, Rev. 22. 12. when he comes, he will reward thee for every prayer that thou hast made, and for every Sermon

Ephes. 2. 6.
John 14.
1, 2, 3, 4.

Heb. 10.
35, 36, 7.
Eti gar
Mikron, O-
son, Oson.

mon that thou hast heard, and for every tear that thou hast shed, and for every hour that thou hast patiently waited; and therefore wait patiently till the promised Crown be set upon thy head. But

Psal. 37. 1.

Psal. 73. 3,

4, 5, 6, 7.

Job 21. 7,

--13.

Jer 12. 1, 2

Thirdly, If the best things are reserved for Believers till they come to Heaven, O then let no Believer envy, nor be troubled at the outward prosperity and felicity of the men of the world: What is darkness to Light, Chaff to Wheat, Dross to Gold, Gall to Hony, Pebles to Pearls, Earth to Heaven? No more is all the glory and felicity that wicked men have in possession, to those great and glorious things that Saints have in reversion; and therefore, O Believer, let not wicked mens prosperity be thy calamity!

Chrys. in 2.
ad Corin
Homil. 19.

There is a truth in that saying of Chrysostome (*Præstat serpentem provolutum in visceribus habere, quam invidiam*) A man were better have a Serpent tumbling in his bowels, than envy; for if a Serpent have food given

given it, it will not feed upon a man; but the more food is given to envy, the more it gnaweth him, in whose bowels it is; It is the justice of envy to kill and torment the envious: Envy, it tortures the affections, it vexes the mind, it inflames the blood, it corrupts the heart, it wastes the Spirits, and so it becomes mans tormentor, and mans executioner, at once; take heed Christians, take heed of an envious eye, for that usually looks upon other mens enjoyments thorow a multiplying glass, and so makes them appear greater, and bigger than they are; and this increases torment, this often makes a Hell.

It is reported of *Panormitanus*, that a question being asked before King *Frederick*, what was good for the eye-sight; and the Physicians answering some one thing, some another; *Sannizarius* answered that envy was very good; at which the company smiling, he gave this reason for it; because that envy makes all things appear bigger than they are.

are. Ah Christians ! Envy is a Serpent, a Devil that should be abhorred and shunned more than Hell itself. O Christian ! with what heart canst thou envy wicked mens prosperity, and worldly felicity, if thou dost but look up to thine own glory, and seriously consider of their sad reckoning, and future calamity ? *Dives* was one day ruffling in his purple Robes, Riches, and worldly glory, and the next day he was rouling and roaring in the flames of hellish misery ; and how soon this may be the portion of those thou envyest, who can tell ? and therefore rather pity them , than envy them ; none need more prayer and pity , than those that want hearts , than those that have neither skill nor will to pity themselves , to pray for themselves ; and such are wicked men under their outward prosperity , and worldly glory, *Job 21. 7--20.*
But

Fourthly , If the best things are reserved for believers till they come to Heaven , O then let all Believers

be

be contented, though they have but short commons in this world! He that is an heir to a great estate, though in his non-age he be kept short, yet this comforts and contents him, that though things are now short with him, it will be but a little while before the Inheritance is settled upon him, and this makes him bear up sweetly and contentedly under all his wants and straights; Ah Christians! Christians! though for the present your wants may be many, and God may cut you short in many desirable enjoyments, yet it will not be long before the Crown, the Inheritance, be fully settled upon you, and then you shall never know what want means more, what short commons means more, therefore be content with your present condition, with your present portion, though it be never so little, never so mean, *Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as you have* (or as the Greek hath it, τοῖς παρῶν, the things that are present).

Psalm. 4. 12.
13, 14.
1 Tim. 6.
6, 8.

Contenti
presenti-
bus. So Be-
za.

at

at this time the Hebrews had been plundered of all their goods, and goodly things, *chap. 10. 34.* and so had nothing, or that which was as good as nothing left, yet they must be content with present things, when they had changed their rayment for raggs, their silver for brasse, their plenty for scarcity, their houses for holes, and caves, and dens, yet then

they must be contented with present things; when men cannot bring their meanes to their minds, then they must bring their minds to their means, and when

If thou live according to nature, thou wilt never be poor; if according to opinion, thou wilt never be rich, said the Heathen. *Jerome.*

this is done, then a little will serve the turn; a very little will serve to carry a man thorow his pilgrimage, and to bear his charges till he comes to his home, till he comes to Heaven, a little will serve nature, less will serve grace, though nothing will serve a mans lust. I have read of one *Dydimus*, a godly preacher who was blinde; *Alexander* a godly man, being with him, asked him whether

he

he was not much troubled and afflicted for want of his sight? O yes! said *Dydimus*, the want of my sight is a very great grief and affliction to me; whereupon *Alexander* chid him, saying, Hath God given thee the excellency of an Angel, an Apostle, and art thou troubled for the want of that which Rats, and Mice, and brute Beasts have? And so *Augustin* upon the 12th. *Psalme* brings in God rebuking a discontented Christian, thus; What is thy faith? have I promised thee these things? what? wert thou made a Christian that thou shouldest flourish here in this world? So may I say to Christians that are discontented, disquieted, and disturbed about the want of this or that worldly comfort; why are you troubled about the want of this or that worldly injoyment? you that have an interest in God, an interest in the Covenant, a right to Christ, a title to Heaven; you that have so much in hand, and more in hope; you that have so much in expectation, and so

If there were any happiness in riches, the gods would not want them, said *Seneca*.

so much in reversion ; why do you sit sighing for the want of this outward comfort, and complaining for the want of that outward contentment , considering what great and glorious things are reserved in Heaven for you ? It was said of the great Duke of *Guise*, that (though he was poor , as to his present possessions) yet he was the richest man in *France*, in Bills, Bonds, and Obligations , because he had engaged all the Noblemen in *France* unto himself, by advancing of them ; a Christian , though a *Lazarus* at *Dives* door, yet in respect of his propriety in God, and his interest in the Covenant, he is the richest, and the happiest man in all the world ; and why then should he not be content ! Well, remember Christian, that the shortest cut to riches, and all worldly contentments , is by their contempt ? it is great riches, it is the best riches not to desire riches ; and God usually gives him most, that covets least. When two Monks came to King *William Rufus* to buy an Ab-

bots

bots place, and indeavoured to outbid each other; a third Monk that came to wait on them, was asked what he would give, he answered, not a penny; I came to wait on him that shall have the place: upon which the King gave the waiter the place: Just so doth God often carry it towards his people in this world; they that seek it least, shall have most. *Solomon* begs a wise heart, and God gives him that, and abundance of gold and silver, and honour, and what not, into the bargain: the best way to have much, is to be contented with a little.

I have read of *Dionysius*, how he took away from one of his Nobles almost his whole estate, and seeing him nevertheless continue as chearful, and well-contented as ever, he gave him that again, and as much more; this is a common thing with God, as *Job*, and many thousands can witness; the best way to have a pound, is to be contented with a penny; the best way to have hundreds, is to be contented with pounds;

Plutarch.

Job i. and the last of Job compared.

Aulus Gellius reports this of him.

pounds; and the best way to have thousands is to be contented with hundreds. Ah thou unquiet and discontented Christian! canst thou read over that saying of Cato, a Heathen, and not blush? (*Si quid est quod utar, utor; si non, scio quis sum; mihi vitio vertunt, quia multis egeo; & ego illis, quia nequeunt egere*) I have neither house, nor plate, nor garments of price in my hands; what I have, I can use; if not, I can want it. Some blame me, because I want many things, and I blame them, because they cannot want. How many thousand Christians in these knowing and professing days, might this Heathen put to the blush? O Christians! Christians! Let the remembrance of the Crown, the Kingdom, the Treasures, Pleasures, and Glories that are reserved in Heaven for you, make you bear up sweetly and contentedly under all your outward wants in this world. But

Fifthly, If the best and greatest things are reserved for Believers, they

they come to Heaven, then make not a judgement of the Saints condition by their present state; if you do, you will condemn the Generation of the Just; what though they are now in rage? it will not be long before they are cloathed in their Royal Robes; what though they are now abased, it will not be long before they shall in the sight of all the world be highly advanced; what though they are now under many wants? it will not be long before they shall be filled with all fulness; what though they are now under many tryals and afflictions? yet it will not be long before all tears shall be wiped away from their eyes, and their sighing turned into singing, and everlasting joys shall be upon their heads; and therefore do not judge of their condition by their present state. If you will needs be judging, then look that you judge righteous judgement; then look more at the latter end of a Christian than the beginning. Remember the patience of *Job*, and consider what

Psa. 73. 12,
13, 14, 15.
Mat. 7. 1, 2.
1 Cor. 4, 5.

Joh 7. 24.

Jam. 5. 11.

Gen. 37. 9.

Gen 41.
40,--46.Exod. 11.
Ezra 1.

Psa. 37. 37.

end the Lord made with him. Look not upon *Lazarus* lying at *Dives* door, but lying in *Abrahams* bosome; look not to the beginning of *Joseph*, who was so far from his dream, that the Sun and Moon should reverence him, that for two years he was cast where he could neither see Sun, nor Moon; but behold him at last made Ruler over all *Egypt*, and reigning fourscore years like a King. Look not upon *David*, as there was but a step between him and death; nor as he was envied by *Saul*, and hated by his courtiers; but behold him seated in his Royal Throne (where he reigned forty years gloriously) and dyed in his bed of honour, and his Son *Solomon*, and his Nobles about him. When *Israel* was dismissed out of *Egypt*, it was with Gold and Ear-Rings; and when the Jews were dismissed out of *Babylon*, it was with great gifts, Jewels, and all necessary Utensils. Mark the perfect man, and behold the upright, the end of that man is peace. Whatever the wants

wants, the straights, the troubles, the trials of the Saints are in this world, yet their end shall be peace, their end shall be glorious; the best things are reserved for them till last, and therefore do not, O do not judge of their condition by their present state but rather judge of them by their future condition, by that glory that is reserved for them in Heaven. But

Sixthly, If the greatest and choicest things are reserved for believers till they come to Heaven, why then let believers keep up in their own souls a lively hopeful expectation of enjoying these great and glorious things that are laid up for them; the keeping up of these hopes, will be the keeping up of your hearts; the keeping up of these hopes, will be the bettering of your hearts; the keeping up of these hopes, will make every bitter sweet, and every sweet more sweet; the keeping up of these hopes will make you bear much for God, and do much for God,

Rom. 8. 24.
25. ch. 2. 5.
Tit. 1. 2.
Aët. 26. 7.
Tit. 3. 7.
Col. 1. 5.
1 Theſ. 5.
8.
1 Pet. 1. 3.
1 John 3.
ch. 2. 3.

When *Alexander* went upon a hopeful expedition, he gave away his gold ; and when he was asked what he kept for himself, he answered (*spem majorem & meliorem*) the hope of greater and better things.

Ah Christians ! there is no work so high and noble, there is no work so hard and difficult , there is no work so low and contemptible, but the hopes of the great things reserved in Heaven for you, will put you upon it.

Galen speaks of a fish called *Uranoscopus*, which hath but one eye, and that is so placed, that it is alwayes looking upwards towards Heaven: and so should a Christians eye of hope be alwayes fixed on God , on Promises, on Heaven, on the Inheritance of the Saints in light , and on all those precious and glorious things that are laid up for them, in that Royal Palace where Christ is all in all.

A devout Pilgrim travelling to *Ferusalem*, and by the way visiting many brave Cities, with their rare
monu-

monuments, and meeting with many friendly entertainments, would often say, I must not stay here, this is not *Jerusalem*, this is not *Jerusalem*; so saith a Christian in the midst of all his worldly delights, comforts, and contents; O these are not the delights, the comforts, the contents that my soul looks for, that my soul expects and hopes to enjoy. I look and hope for choicer delights, for sweeter comforts, for more satisfying contents, and for more durable riches.

Ah Saints! Ah Souls! shall the great heirs of this world live upon their hopes, and keep up their hopes, that their Inheritances shall in time be settled respectively upon them, and will not you, will not you live upon your hopes, and keep up your hopes of enjoying all the treasures, pleasures, and glories that are reserved in Heaven for you? A Christians Motto alwayes is (or alwayes should be) *Spero meliora*, I hope for better things, I hope for better things than any the

world can give to me, or than any that Satan can take from me. A Christian is alwayes rich in hope, though he hath not alwayes a penny in hand. But

Seventhly, if there be such great and glorious things reserved for you in Heaven, then do nothing unworthy of your dignity, nor of that glory that is laid up for you; your calling is high, your honour is great, your happiness is matchless; you have so much in promises, so much in expectation, and so much in reversion, as cannot be conceived, as cannot be expressed; therefore do not you stoop to sin, nor bow down to Satan, nor comply with the world.

When *Alexander* was moved to run with some persons of inferiour rank, he refused, saying, It was not fit for *Alexander* to run in a race with any but Princes and Nobles.

Ah Christians! are you not more nobly born? are you not better bred? have you not more Royal hopes, than to stoop to lust,

or

Heb. 11.

38.

Phil. 3. 14.

Isa. 63. 4.

1 Cor. 2. 9.

or to do as the men of the world do?

Antigonus being invited to dinner, where a notable harlot was to be present, asked counsel of *Menedemus* his Tutor, what he should do? and how he should carry himself? his Tutor bade him remember that he was a Prince, that he was the Son of a King, and this would preserve him.

Ah Christians! nothing will preserve you from being base, like the remembrance of your present dignity, and of that future glory that is laid up for you.

Ah Christians! you are Kings elected, you are Heirs apparent of a Crown, of a glorious Crown, of a weighty Crown, of an incorruptible Crown, of an everlasting Crown of Glory; O why then should you be crowning your selves with Rose-buds? why then should you take up in the low enjoyments, and poor contentments of this world?

O say not of this world, as *Peter* of his little heaven (*bonum est esse hic*) it is good to be here.

It was a generous speech of (that

Heathen) *Themistocles*, who coming by a thing that seemed to be a Pearl in the dark, scorned to stoop for it, but bid another stoop, saying, Stoop thou for this Pearl, for thou art not *Themistocles*. O let the men of the world stoop, and take up the world, O let them whose practice speaks them out to be of the world, and to be worshippers of the golden Calf (the world) let these dance about it, bow down to it, and take up in it; but let the Heirs of Heaven divinely scorn to bow down to earth, or to take up in it, or to be much taken with it. It was a good saying of *Seneca* (*Major sum & ad majora natus quam ut mancipium sim corporis mei*) I am too great and born to greater things, than that I should be as a slave to my body.

Ah Christians! you are too great, and born to greater things, than that you should be slaves to your bodies, or slaves to your lusts, or slaves to the world; can you seriously consider, of the great things
that

Sen. Epist.
65.

that are reserved in Heaven for you, and not set your feet upon those things that the men of the world set their hearts upon? can you look up to your future glory, and not blush, to be taken with the glory of this world?

What *Alexander* the Great said to one of his Captains, that was called *Alexander* (*Recordare nominis Alexandri*) remember the name of *Alexander*, and see (said he) that you do nothing unworthy of the name of *Alexander*: So say I, remember, O Christian, thy name! remember thy dignity and glory, and see that thou dost nothing unworthy of the one, or the other. But

Eighthly, If the best and greatest things are reserved for the Saints till they come to heaven; then let them desire and long to be possessed of those blessed things that are reserved in Heaven for them. O how do the heirs of this world long to have

Tota vita boni Christiani, sanctum desiderium est, the whole life of a good Christian, is an holy wish, faith one.

their estates in their own hands, how do they long to have their inheritances settled upon them ! Some of them wishing their relations dead, that stand between them and their inheritances ; and others of a little better nature, wishing them in the bosome of *Abraham* , that they might come to inherit , and that they may suck the sweet , and take up their rest in their worldly inheritances : And shall not the Saints desire and long to be in a full and happy possession of that Crown , of that Inheritance , of those Jewels that are reserved in Heaven for them ? Oh Christians ! how is it , why is it , that your heavenly *Jerusalem* , your mansions above , your glorious treasures , suffer not an holy violence , in respect of your earnest wishes , and burning desires after them ?

*Justin
Martyr,
Apol. 2.*

The Primitive Christians did so hunger and thirst , look and long , wish and desire after this heavenly Kingdom , this glorious Inheritance , that the *Roman* State had a
jealousie

jealousie of them, as if they had affected their Kingdom, and their worldly glory; but where is that spirit now to be found? most men live now as if there were no heaven, or else, as if heaven were not worth a seeking, worth a desiring, as if heaven were a poor, low, contemptible thing.

But ah Christians! you have learned better, and therefore be you much in desiring and longing to get into that glorious City, where streets, walls, and gates, are all gold, yea, where Pearl is but as mire and dirt, and where are all pleasures, all treasures, all delights, all comforts, all contents, and that for ever; this word for ever, is a bottomless depth, a conception without end, it is a word that sweetens all the glory above, and that indeed makes heaven to be heaven. I can hardly call him a Christian that doth not long more after spirituals, and after the great things that are reserved in heaven for the Saints, than *Ulysses* did for the smoke of his house
after

after ten years absence. But

Ninthly , If the best and greatest things are reserved for the Saints till they come to Heaven ; then, O let not the men of the world envy the Saints while they are here in this wilderness.

James 2.5.

Ah sinners, sinners! the people of God have but little in hand, though they have much in hope ; they have but little in the bag, what ever they may have in the bank ; they have but little in the Cistern, what ever they may have in the Fountain ; they have but little in possession , what ever they may have in reversion ; and therefore do not envy them : Who but Monsters will envy the Child in the Cradle , or in the Arms , or in his non-age , though he be an heir to a great estate, in as much as it is out of his hand, and he is not in the possession of it ? and yet such Monsters this world affords, who are filled with envy against Christs precious ones , though their estates are out of their hands. Old *Jacob*
speak-

speaking of his Son *Joseph*, saith,
That the Archers have sorely grie-
ved him, and shot at him, and hated
him; and *Hierome* expounding the
words, noteth (*Hic invidiam cum*
arcu & sagittis introduci ad sagittan-
dum quod immaculatum est) that here
envy is brought in with a bow and
arrows shooting at that which is
immaculate, and where there is no
spot to be a mark for it; or else,
as an archer doth set up some white
thing to be the mark at which he
shoots, so it is the whiteness of some
good thing or other against which
envy shoots. Such is the wrath, the
rage, the hatred, the envy of wicked
men against the Saints, that they
will still be envying of them upon
one score or another; such was
Sauls envy to *David*, that *David*
chooses rather to live under King
Achish an enemy, than to live under
Sauls envy; nay, such was *Sauls* en-
vy against *David*, that when *David*
plaied on his Harp, to cure him of the
evil Spirit that haunted him, that
he threw his spear at him to de-
stroy

Hieronim.
in questio-
nib. Heb. a.

Bern. de
inter domo
c. 2.

stroy him (*malens à malo spiritu torqueri, quam Davidem vivere*) choosing rather to be tormented with an evil spirit, than that *David* should live. And such was *Cains* envy to *Abel*, that though he had but one Brother, nay though there was but one Brother in all the world, yet enraged envy will wash her hands in that Brothers blood.

Chrysologus noteth of the rich glutton, who would have *Lazarus* to be sent to him, that being still cruel and envious towards *Lazarus*, he would have him to be sent (*Ad infernum de gremio, de solio sublimi ad profundissimum chaos, ad tormentorum stridorem, de sancta quiete beatorum*) to hell from the bosom of *Abraham*, to the bottomless gulfe, from the highest Throne of glory, to the gnashing and grinding of torments, from the holy rest of the blessed; the truth is, Envy sticks so close to the hearts of wicked men, that courtesies provoke it, offices of

Envy is
like certain flies

called *Cantharides*, who light specially upon the fairest Wheat, and most blown Roses.

love

love and respect swell it, and an eminency in gifts or graces intriges it, no man of worth hath ever escaped it. Neither mine accusers, nor my crime (saith *Socrates*) can kill me, but envy only, which hath, and doth, and will destroy the wor-thiest that ever were; and therefore the same person wishes, that envi-ous men had more eyes, and more ears, than others, that so they might be tormented more than others, by beholding others happiness. Well sinners, if notwithstanding all that hath been said, you will still be en-vious against those gracious souls that have but little in hand, though they have much in hope; if you will be envious against those who stand between you and wrath, between you and Hell; if you will be envi-ous against those, to whom (as in-struments) you are beholding for all the mercies, comforts, and con-tents, that you enjoy in this world, then know, that your envy will tor-ture you, your envy will slay you, your envy will prepare the hottest, darkest,

Pro. 14. 30.

Job 5. 2.

Mat. 23.

13, 14, 15.

darkest, and lowest place in Hell for you. But

2 Cor. 5. 1.
Rev. 6. 11.
ch. 7. 9, 13,
14.

Tenthly, If the best things are reserved for Believers till they come to Heaven; then let not any outward losses trouble you, nor deject you; what is thy loss of a house made with hands, to one eternal in the Heavens? what is thy loss of raggs to the Royal Robes above? what is thy loss of earth to the gain of Heaven? what is thy loss of a Husband, Wife, Child, Friends, to the enjoyment of God, Christ, Angels, and the Spirits of just men made perfect?

When *Paulinus Nolanus* his City was taken from him by the *Barbarians*, he prayed thus to God; Lord, let me not be troubled at the loss of my gold, silver, honour, &c. for thou art all, and much more than all these unto me.

A Philosopher of
Megara.

When *Demetrius* ask'd *Stilpo* what loss he had sustained, when his Wife, his Children and Country were all burnt, he answered, that he had lost nothing, counting that

onely

only his own, which none could
take from him, to wit, his vertues;
what an unlovely, what an un-
comely thing would it be, to see a
rich Heir, upon the loss of a Ribbon
out of his Hat, or upon the loss of
a Glove from his hand, &c. to stand
sighing and grieving, vexing and
lamenting? or to see a Prince, upon
the burning up of his stables, and
out-houses, to stand wringing his
hands, and beating his breasts, and
to cry out undone, undone, when
his Royal Palace is safe, his Crown
safe, his Treasures safe? as unlove-
ly, yea, a more unlovely and un-
comely thing it is, to see a Saint up-
on the account of losing Wife, Child,
Friend, &c. to cry out undone, un-
done, no sorrow to my sorrow, no
loss to my loss, when his great All is
safe, when his Crown, his Heaven,
his Happiness, his Blessedness is safe.
Basil bringing in Job comforting his
wife under all their sad losses and
calamities, makes him speak thus,
semper prospere agere solius est Dei;
bibisti liquidum vitæ latè em, & tur-
bidum

Basilus
Homil' ar.
13.

bidum jam tolerantur bibe) it belongeth to God onely, always to enjoy contentment. Thou hast drunk of the clear waters of this life; now drink of them patiently, when they are troubled. But

Eleventhly, If the best things are reserved for Believers till they come to Heaven, then let Believers live chearfully, and walk comfortably up and down in this world. Ah how chearfully and merrily do many great heirs live! though for the present things goe hard with them, the hopes of a good Inheritance makes them sing care and sorrow away. It is not for the honour of Christ, nor for the glory of the Gospel, to see the Heirs of Heaven look so sadly, and walk so mournfully, and so dejectedly, as if there were no Heaven, or as if there was nothing laid up for them in Heaven; it becomes not the Sons of glory, with *Rachel*, to give so much way to weeping, as to refuse to be comforted. Dost thou not remember, O Christian! that the

Psa. 33. 1.

Pf. 79. 12.

Isa. 41. 16.

Joel 2. 23.

Zech. 10. 7.

Phil. 3. 1.

ch. 4. 4.

Neh. 8. 10.

joy

joy of the Lord is thy strength; thy doing strength, thy bearing strength, thy prevailing strength? what, hast thou forgotten, that the joy of the Lord is thy strength to live, and thy strength to die? if not; why with *Cain* dost thou walk up and down with a dejected countenance, with a cast down countenance? A beautiful face is at all times pleasing to the eye, but then especially when there is joy manifested in the countenance; joy in the face puts a new beauty upon a person, and makes that which before was beautiful, to be exceeding beautiful; it puts a lustre upon beauty. So both joy put a lustre, and a beauty upon a Christian, and upon all his words, his wayes, his works; it was this that made the faces of several Martyrs to shine as if they had been the faces of Angels. One observes of *Chippina*, that she was chearful when she was apprehended, and joyful when she was led to the judge, and merry when she was sent into prison; so when she was bound,

*Augustin. in
Psal. 137.*

bound, when she was brought forth, when she was lifted up in a cage, when she was heard, when she was condemned, in all these things she rejoyced; so that they who were miserable, thought her to be miserable, who indeed was happy under a spirit of joy: when *Cæsar* was sad, he used to say to himself (*Cogita te Cæsarem esse*) Think thou art *Cæsar*. Ah Christians when you are sad and dejected think of your dignity and glory think of all those precious and glorious things that are reserved in Heaven for you.

It becomes not Christians, who have so much in reversion, to be like *Agelaustus* (Grand-Father *Crassus*) who never laughed in all his life, save once, and that was when he saw a Mare eating of Thistles; nor like *Anaxagoras Clæzænius*, who was never seen to laugh or smile, from the day of his birth, to the day of his death. Christians! I desire to leave that serious and sad word upon your hearts

Deu

Deut. 28. 47, 48. Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and he shall put a yoke of Iron upon thy neck, until he have destroyed thee. Sad souls, will be your wisdom, to make this Scripture your daily companion, and to ponder it seriously in your hearts, as Mary did the saying of the Angel. God takes it so unkindly at his peoples hands, that they should be sad, and sighing, lamenting, and mourning, when they should be rejoycing and delighting themselves in the Lord, for the abundance of his mercies; that he threatens to pursue them with all sorts of miseries and calamities to the very death. A sad dejected spirit opens many foul mouthes that God would have stopt, and sads many precious souls that God would have gladded, and discourages

ges many weak Christians, and young beginners, whom God would have encouraged, and animated; and therefore we need not wonder if God should deal so sadly and severely with such sad souls, who make little of saddening many at once, viz. God, Christ, the Spirit, and many precious ones, of whom this world is not worthy: Surely there is infinitely more in the great and glorious things that are reserved for Believers in Heaven, to joy and rejoyce them, than there can be in all the troubles and trials, afflictions and temptations that they meet with in this world, to sad, grieve, and deject them. Ah Christians! the great and glorious things that are reserved in Heaven for you will afford you such an exuberancy of joy, as no good can match, as no evil can over-match; witness the joy of the Martyrs, both ancient and modern. Oh how my heart leapeth for joy, (said one of them) that I am so near the apprehension of eternal bliss! But

See Acts
and Mon.
1668,
1669,
1670,
&c.

Twelfthly.

Twelfthly, If the best and greatest things are reserved for Believers when they come to Heaven, why then let not Believers be unwilling to die; yea, let them rather court it, and when it comes, sweetly welcome it; there is no way to Paradise, but by this flaming sword; there is no way to those heavenly treasures, but thorow this dark entry; there is no way to life, immortality and glory, but by dying; there is no coming to a clear, full, and constant fruition of God, but by dy-

g. *Augustin* upon those

words *Gen. 33. 20, 21.* So *Moses, Jacob, and o'd Simeon.*

Thou canst not see my face So *Comper, Naziazen, Fanianus, Cyprian, young*

and live, makes this short, *Lord Harrington, and o-*

at sweet reply; Then *thers, &c. Præ ipit ut*

ard let me die, that I *quisne vitam suam futuri*

see thy face. Shall I *desiderio laboret, præsen-*

ever (saith one) yes, *tium tadio. Bern.*

shall I die at all, yea,

then Lord if ever, why not now,

not now? So St. Andrew saluting

the Cross, on which he was crucified,

red out, Take me from men, and re-

me to my Master. So Lawrence

Sanders

Sanders when he was come to the stake, at which he was to be burnt, kissed it, saying, *Welcome the Cross of Christ, welcome everlasting life.*

Ah Christians! can you read over these instances, and not blush, and not be troubled that these worthies should be so ready, and so willing to die, that they might come to a happy fruition of those glorious things that were reserved in Heaven for them, whilst you are unwilling to die, whilst your desires are rather (with *Peter*) to build Tabernacles here, than to be in full fruition of God, and in a happy possession of your heavenly Mansions? *Cyprian* tells of a Bishop who being near his death, and unwilling to die, and praying to God for a longer life, an Angel appeared unto him, and with an angry countenance reproving him, said (*Pavetis, exire de vita non vultis, quid faciam vobis?*) ye fear to suffer, ye will not go out of this life, what shall I do unto you? Ah Christians! how justly may that Fa

Mat. 17. 4.
John 14.
2, 3.

*Cyprian de
immortalitate.*

ther be angry with his childe, that is unwilling to come home? and that Husband with his Wife, who is unwilling to ride to him in a rainy day, or to cross the Seas to enjoy him? And is not this your case? is not this your case? I know it is Well Christians, let me a little expostulate the case with you, that if it be possible I may work your hearts into a willingnesse to die, yea, to desire death, to long for death (that so you may come to a full fruition of whatever is reserved in Heaven for you) and that I may, I beseech you Christians, tell me,

First, Can death dissolve that glorious union that is between you and Christ? No, *Rom. 8. 35,* — *ult.* why, why then are you unwilling to die, as long as in death your union with Christ holds good? As in death *Saul* and *Jonathan* were not parted; so in death, a Believer and Christ is not parted, but more closely and firmly united; that is not death, but life that joyns the dying

1 Sam. I.

23.

H

man

Joh. 17.

20, 21.

John 15. 1.

---6.

man to Christ; and that is not life, but death, that separates the living man from Christ. As it is impossible for the Leven that is in the Dough to be separated from the Dough, after it is once mixed, for it turneth the nature of the Dough into itself; so it is impossible (either in life or death) for the Saints ever to be separated from Christ, for Christ in respect of union is in the Saints, as nearly as the Leven, is the very Dough, so incorporated one into another, as if Christ and they were one lump. But

Secondly, (For I shall but touch upon things) tell me, O Christian who art unwilling to dye, whether death can dissolve or untie that marriage-knot, that by the Spirit on Christs side, and by Faith on thine, is knit between Christ and thy soul? no, death cannot untie that knot, *Hos. 2. 19, 20.* Why then O Christian! art thou unwilling to die, as long as the marriage-knot holds fast between Christ and thy soul? I readily grant, the

Mat. 25.

1, 2.

Rom. 7. 1,

2, 3, 4.

deat

death dissolves that marriage-knot that is knit between man and wife ; but death, nor Devil, can never dissolve the marriage knot that is knit between Christ and the believing soul. Sin cannot dissolve that marriage-knot that is knit between Christ and a Believer; and if sin cannot, then certainly death that came in by sin cannot ; though sin can do more than death , yet sin cannot make null and void that glorious marriage that is between Christ and the soul ; therefore a Christian should not be unwilling to die. But

Thirdly , Can Death , O Christian ! dissolve that glorious Covenant that God hath taken thee into ? No, death can never dissolve that Covenant, *Jer.32.40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good , but I will put my fear in their hearts, that they shall not depart from me.* Though Abraham be dead; yet God is *Abrahams* God still ; by Covenant , and by virtue

Jer 3. 1,2, 3,4,5,12, 13,14. compared

Matth.22. 30,31,32.

of this everlasting Covenant, *Abraham* shall be raised and glorified; O then, why shouldest thou be afraid of death! why shouldest thou be unwilling to die?

When *David* was upon his dying-bed, he drew his strongest consolation out of this well of salvation, the Covenant, *2 Sam. 23. 5.* *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow:* Dear hearts, The Covenant remains firm and good between you and the Lord, both in life, and in death; and therefore there is no reason why you should be unwilling to die; there are three things that are impossible for God to do, *viz.* to die, to lie, or deny himself, or that gracious Covenant that he hath made with his people, and therefore death should be more desirable than terrible to gracious souls. But

Fourthly, Tell me, O Christian

Christian! can death dissolve that love that is between the Lord and thy soul? No, death cannot, for his love is not founded upon any worth or excellency in thee, nor upon any work or service done by thee; but his love is free; he loves, because he will love; all motives to love are taken out of that bosom, that is love, and sweetness itself; his love is everlasting, it is like himself, *Jer. 31. 3. I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.* *John 13. 1. Whom he loved, he loved to the end,* *Isa. 54. 8, 9, 10. In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee, nor rebuke thee: For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the Cove-*

Psal. 116.

15.

Deut. 7. 7, 8.

nant of my peace be removed, saith the Lord, that hath mercy on thee. The love of Jesus Christ was to *Lazarus*, when dead, *John 11.11*. Our friend *Lazarus* sleepeth; by all which it is most evident, that death cannot dissolve that precious love that is between the Lord and his children; O why then are they afraid to die? why then do they not long to die, that they may be in the everlasting arms of divine love? the love of the Lord is everlasting, it is a love that never dies, that never decays, nor waxes cold; it is like the stone *Albestos*, of which *Solinus* writes, that being once hot, it can never be cooled again. Death is nothing but a bringing of a loving Christ, and loving souls together; why then should not the Saints rather desire it, than fear it, or be dismayed at it? But

Fifthly, Can Death, O thou believing soul, dissolve those gracious grants, or those grants of grace that the Lord hath vouchsafed to thee? as the grant of reconciliation, the

grant

grant of acceptation, the grant of
 justification, the grant of adoption,
 the grant of remission, &c. No,
 death cannot dissolve any of these
 gracious grants, *Rom. 11.29.* for the
 gifts and calling of God are without
 repentance; why then, O Christian,
 art thou unwilling to die? indeed,
 were it in the power of death, to
 make void any of those noble and
 gracious grants that God hath
 vouchsafed to thee, thou mightest
 be afraid, and unwilling to die;
 but that being a work too great, and
 too hard for death to accomplish
 why shouldest thou not in a holy
 triumphing way, say with the A-
 postle, *O death, where is thy sting?*
O grave, where is thy victory? The
 sting of death is sin, and the strength
 of sin is the Law. But thanks be to God
 which giveth us the victory, through our
 Lord Jesus Christ. A Christian, upon
 the account of what is laid up for
 him, may, and ought divinely to
 out-brave death; as this precious
 Saint did a little before she breath'd
 our her last into the bosome of

1 Cor. 3.

2 1, 32, 23.

1 Cor. 15.

55, 56, 57.

2 Tim. i.
12.

Christ, she called for a candle, come, saith she, and see death; and this she spake smilingly, out-braving death in a holy sense, being free both from the pains of death, and from the fear of death, she knew him in whom she had believed; she knew right well that death could not dissolve those gracious grants that God had vouchsafed to her, and therefore when she came to it, she made no more of it to die, than we do to dine. But

Sixthly, Tell me, Christians, did not Christ come to deliver you from the fear of death? yes, he did come into the world, and did take our nature upon him, that he might deliver us from the fear of death; *Heb. 2. 14, 15.* why then should you be unwilling to die? tell me, hath not Christ disarmed death of all its hurting power, and taken away its sting, that it cannot harm you? yes, he hath, *1 Cor. 15. 55, 56, 57.* why then should you be unwilling to die? tell me souls, will not Christ be with you

in

in that hour, will he not stand by you, though others should desert you? yes, we have it under his own hand, that he will be present with us, and that he will neither living nor dying leave us, nor forsake us, *Psa. 23. 4. Heb. 13. 5, 6.* why then should you be unwilling to die? tell me, Oh trembling Christians, shall death be any more to you than a change? a change of place, a change of company, a change of imployment, a change of enjoyment? no certainly, death to us, will be but a change, yea, the happiest change that ever we met with; *Job 14. 14. John 11. 26. 1 Thes. 4. 14.* why then should you be unwilling to die, seeing that to die is nothing but to change Earth for Heaven, Raggs for Robes, Crosses for Crowns, and Prisons for Thrones, &c? But tell me once more, Christians, hath not Jesus Christ, by his lying in the grave, sanctified the grave, and perfumed and sweetned the grave? hath he not by his blood and death, purcha-

Ejus est timere mortem qui ad Christum nolit ire.

Let him fear death that is loth to go to Christ.

Cyprian.

sed for you a soft and easie bed in the grave? yes, we believe he hath done all this for us: O why then should you be unwilling to dye? once more tell me, Christians, will not Jesus Christ raise you out of the grave, after you have taken a short nap? will he not cause you to hear his voice? will he not call you out of that withdrawing room, (the grave) and bring you to immortality and glory? yes, we believe he will, *John 6. 39, 40. 1 Cor. 15. 1 Thes. 4. 14,*—ult. O why then should you be unwilling to dye? O why should you not upon all these accounts long for it, and whenever it comes, readily and willingly, cheerfully and sweetly imbrace it? Oh Christians, Christians! let but your hopes, and your hearts be more fixed upon the things that are reserved in Heaven for you, and then you will neither fear death, nor feel it when it comes. But

Seventhly, Death will perfectly cure you of all corporal and spiri-
tual

ual diseases at once. As the aking
head, and the unbelieving heart;
the ulcerous body, and the polluted
soul. Now your bodies are full of
ailles, full of aches, full of diseases,
full of distempers, so that your wi-
sest Physicians know not what to
say to you, nor what to do with
you, nor how to cure you; it is of-
ten with your bodies, as it was with
the civil and ecclesiastical body of
the Jews, *which from the sole of the*
feet, even to the crown of the head, was
full of wounds, bruises, and putrifying
sores; but now death will perfectly
cure you all, death will do that
for you, that you could not do for
your selves; death will do that for
you, that all your friends could not
do for you; death will do that for
you, that the ablest and wisest Phy-
sicians could not do for you; it will
cure you of every ache, of every ail,
&c. At Stratford-Bow, in Queen
Maryes dayes there was burnt a lame
man and a blind man at one stake:
the lame man after he was chained,
casting away his crutch, bad the
blind

*ultimus
in morborum
medicus
mors.*

Isa. 53.

Afts and
Mon. fol.
1733.

blind man be of good comfort, for death (saith he) will cure us both, thee of thy blindness, and I of my lameness.

Ah Christians! Death will cure you of all your infirmities, of all your distempers, and why then should you be unwilling to dye? *Mecenas* in *Seneca*, had rather live in many diseases, than dye; but I hope better things of you, for whom Christ hath died.

And as death will cure all your bodily diseases, so it will cure all your soul distempers also. Death is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his sin (*peccatum erat obstetrix mortis, & mors sepulchrum peccati*) sin was the Mid-wife that brought death into the world, and death shall be the grave to bury sin. Death shall do that for a Christian, that all his duties could never do, that all his graces could never do, that all his experiences could never do, that all ordinances could never do; it shall at once free him fully

*Quid est
mors nisi
sepultura
vitiis?*

What is
death but
the burial
of vices?

*Ambros. de
bono mor-
tis. c. 4.*

fully , perfectly , and perpetually, from all sin, yea, from all possibility of ever sinning more.

The *Persians* had a certain day in the year, in which they used to kill all Serpents, and venemous creatures; such a day as that will the day of death be to their sins, who are interested in a Saviour. When *Sampson* died, the *Philistims* also died together with him: So when a Believer dies, his sins die with him; death came in by sin, and sin goeth out by death. As the worm kills the worm that bred it, so death kills sin that bred it.

And why then should Christians be afraid of death, or unwilling to dye, seeing death gives them a writ of ease from infirmities and weaknesses, from all aches and pains, grief and gripings, distemper and diseases; both of body and soul?

Homer reports of his *Achilles*, that he had rather be servant to a poor Country Clown, here in this world, than to be a King to all the souls departed; and the truth is, the most famous

Heb. 12.23
Rom. 6.7.
1 Cor. 15.
26.

famous Heathens have preferred the meanest life on earth, above all the hopes they had of a better life; but I hope better things of you Christians, and that upon this very ground, that death will certainly and perfectly cure you of all bodily and soul distempers at once. But

Eighthly, Is not your dying day an inevitable day? why yes, ycs: why then should you be afraid to dye? why should you be unwilling to dye, seeing that your dying day is a day that cannot be put off? the daily spectacles of mortality which we see before our eyes, clearly evince this truth, that all must dye; it is a Statute-Law in Heaven, that all must dye; all men and women are made up of dust, and by the Law of Heaven they must return to dust. All have sinned, and therefore all must dye; the core of that Apple which *Adam* ate, sticks in the throats of all his children, and will at length choak them all, one by one.

Ecc1 2.16.
Zech. 1.5.
Heb. 9.27.
Gen. 3.19.
Rom. 6.23.

Masius in
ult. cap.
Josh. v. 32.

Masius (out of *Jacob Ediscenus*
Syrus)

Syrus) saith, that when *Noah* went into the Ark, he took the bones of *Adam* with him, and that when he came out of the Ark, he divided them among his sons, giving the head, as the chiefest part, unto his first-born, and therein as it were saying unto them, Let not this delivery from the Flood make you secure, behold your first Parent, and the beginning of mankind; you must all, and all that come from you, go unto the dust to him. What day is there that passes over our heads, wherein the Lord doth not by our mortality, preach many Sermons of mortality to us? and therefore why should we be unwilling to pay that debt, that all owe, and that all must pay, and that so many daily pay before our eyes? But

Ninthly, A Believers dying day is his best day, and why then should he be unwilling to dye? *Eccles. 7.*

1. *A good name is better than precious*
restitutionis, Speaks of some who lamented mens births, and celebrated their deaths, &c.

Ambros. de
fide Resur-

oint-

ointment : and the day of death, than the day of ones birth ; in respect of profit, pleasure, peace, safety, company, glory ; a Believers last day is his best day, and why then should a Believer be unwilling to die ? In a printed Sermon on this very Text, I have proved this truth at large, and to that I refer you, who desire further satisfaction about this truth. But

Rev. 14.

13. c. 21. 4.

Job 3. 13.

14, 15, 16.

Isa. 57 1, 2.

Tenthly, A Believers dying day is his resting day, it is his resting day from sin, from sorrow, from affliction, from temptation, from desertion, from dissention, from vexation, from persecution, and from all bodily labour : And therefore why should a believer be unwilling to die, seeing that for him to die is no more but to rest ? but of this rest I have spoken largely before, and therefore a touch may be enough in this place. But

Eleventhly, The Saints dying day is their reaping day ; now they shall reap the fruit of all the prayers that ever they have made, and of all

all the Sermons that ever they have heard, and of all the tears that ever they have shed, and of all the sighs and groans that ever they have fetcht, and of all the good words that ever they have spoke, and of all the good works that ever they have done, and of all the great things that ever they have suffered; yea now they shall reap the fruit of many good services, which themselves had forgot. *Lord, when saw we thee hungry and fed thee, or thirsty, and gave thee drink, or naked, and cloathed thee, or sick, or in prison, and visited thee?* They had done many good works, and forgot them, but Christ records them, remembers them, and rewards them. *Sabinus* in *Seneca* could never in all his life time remember those three names of *Homer*, *Ulysses*, and *Achilles*; and as bad memories have many Christians in spirituals; but our Lord Jesus, as he hath a soft and tender heart, so he hath an Iron memory, he remembers not only the best and greatest services, but also the least

2 Co. 9. 6
Gal. 6. 7, 8,
9.

Mat. 25.
34, 41.

Mat. 10.
24, 25.

Bernard.
Ser. 17. in
Cant.

Pro. 11. 25.
Psal. 126.
5, 6.

least and lowest services that have been done by his people; and he remembers them to reward them; a bit of bread, a cup of cold water, shall not pass without a reward; therefore it is good counsel one gives (*Nunquam quum veniat Dominus inveniat imparatos; sed semper vultus suspensos expansosque sinus habentes, ad largam Domini benedictionem*) Let the Lord when he cometh never find us unready, but always with our faces looking up towards him, alwayes having our bosoms open, our laps spread abroad, as looking to receive a large blessing from him. Christians, how ever Christ may seem to forget your labour of love, and to take no notice (or but little) of many good services that you have done for him, his Name, his Gospel, his people; yet when you dye, when you come to heaven, you shall then reap a plentiful, a glorious crop (as the fruit) of that good seed, that for a time hath seemed to be buried, and lost; when mortality shall put on

in immortality, you shall then
and that bread which long before
was cast upon the waters; therefore
be not, O Christian, afraid to dye!
be not O Christian unwilling to
dye! for thy dying day will be thy
reaping day. But

Eccl. II. 1.
6.

Twelfthly, Thy dying day, O
believer! will be thy triumphing
day; Now thou shalt gloriously
triumph over sin, Satan, the world,
thy own base heart, yea, and over
death it self. I readily grant, that if
you consider Believers in Christ, as
he was a publick person, they
have then already triumph'd over
principalities and powers; what
Christ did in his greatest transacti-
ons, he did as a publick person, re-
presenting all his chosen ones; he
suffered as a publick person, repre-
senting all his Elect; he died as a
publick person, representing all his
precious ones; he rose, he ascen-
ded, and now he sits in Heaven as
a publick person, representing all
his children, *Ephes. 2. 6. And hath
raised us up together, and made us sit
toge-*

Joh. II. 20.

Ephes. 4. 8.
Col. 2. 14,
15.
A plain al-
lusion to
the Roman
Triumphs.
1 John 2.
13, 14.

Rom. 8. 37.
1 Joh. 4. 4,
5.

together in heavenly places in Christ Jesus. Christ hath taken up his childrens rooms in Heaven afore hand ; Christ hath already taken possession of Heaven in their names, in their steads ; they do now sit together in Heavenly places in Christ Jesus. And so when Jesus Christ spoiled principalities and powers, and triumphed openly over them on the cross, he did this as a publick person, representing all his children, who triumph'd in his triumph over all the powers of darkness ; and therefore in this sense Believers have already triumph'd yea, and I readily grant, that believers, even in this life, by virtue of their union and communion with Christ, and by virtue of his gracious presence, influence, and assistance, they do alwayes triumph, as the Apostle speaks, 2 Cor. 2. 14. *Now thanks be unto God which alwayes causeth us to triumph in Christ.* Believers now are more than conquerors, they are triumphers over the world, the flesh, and the Devil. Christ

Christ so routed Satan upon the Cross (saith *Ignatius*) that he never since, either hears or sees the Cross, but he falls a shaking and trembling. Believers, by holding forth to Satan the Cross of Christ in the arms of Faith, and by their laying hold on his Cross, and pleading his Cross, they do easily, they do frequently overcome him, and triumph over him: but notwithstanding all this, Ah how often doth the best of Saints finde the world, the flesh and the Devil triumphing sadly over them? Now a Christian triumphs over Satan, by and by Christ withdrawes, and then Satan triumphs over him; Now the Believer leads captivity captive, anon the Believer is lead captive; this day a Saint gets the wind and the hill of Satan, and beats him quite out of the field, the next day Satan draws forth, and falls on with new forces, with new arguments, with fresh strength, and then puts a Christian to a retreat, I too often to a rout; in many a battel a Christian is worsted,

Rom. 7.14.
to the end

The *Romans* used in all their battels, to lose at first to win at last; it is so with Christians.

worsted, and much adoe he hath to come off with his life; O but now death, that brings a Christian to a full, perfect, compleat, absolute, and perpetual triumph over the world, the flesh, and the Devil. Now a Christian shall for ever have the necks of these enemies under his feet: Now these enemies shall be for ever disarmed, so that they shall never be able to make resistance more, they shall never strike stroke more, they shall never affront a Believer more, they shall never lead a Believer captive more, &c. O why then should Believers be afraid to dye, be unwilling to dye, seeing that their dying day is their triumphing day? But

Hos. 2. 19,
20.

Thirteenthly, As a Believers dying day, is his triumphing day; so a Believers dying day is his marriage day; in this life we are only betroth'd to Christ, in the life to come we shall be married to Christ; here Christ and the Believer is near, but death will bring Christ and the Believer nearer; here Christ and the

Be

Believer is ask'd, and all things are agreed on between them, onely the marriage-knot must be tied in Heaven, the marriage-supper must be kept in Heaven; And therefore several of the Martyrs on their suffering-dayes, on their dying-dayes, they have invited several to their marriage, as they have phrased it, knowing right well, that their dying dayes would be their marriage dayes to Christ, the very thoughts of which hath so raised, and cheared, so warmed, and inflamed their hearts, that they have made nothing of death, that they have out-braved death, that they have, to the great joy of their friends, and to the amazement and astonishment of their enemies, more resolutely, friendly, and sweetly imbraced death, than they have their nearest and dearest relations. But in the

Rev. 19. 5,
---10.

Fourteenth place, A Christians dying-day, is his transplanting-day, death transplants a Believer from Earth to Heaven, from misery to glory;

Job 14. 14.

glory ; death (to a Saint) is nothing but the taking of a sweet flower out of this wilderness , and planting of it in the Garden of Paradise ; it is nothing but a taking of a Lilly from among Thorns , and planting of it among those sweet Roses of Heaven , which God delights to wear alwayes in his bosome : death is nothing but the taking off of a Believer fully from the stock of the first *Adam* , and the planting of him perfectly and perpetually into that glorious stock, the second *Adam*, the Lord Jesus, who is blessed for ever. Death is nothing but the taking off of a believer from a more barren soil, and planting of him in a more fruitful soil. Here some Christians bring forth thirty-fold, others sixty, and others a hundred-fold ; but Heaven is so fruitful a soil, that there are none there but such as abound in the fruits of righteousness and holiness , but such as bring forth a thousand-fold , ye many thousand-fold : Here our hearts are like the Isle of *Pathmos*, which

Mat. 13. 8,
23.

which brings forth but little fruit, but when they shall by death be transplanted to Heaven, they shall be like the Tree in *Alcinous* Garden, that had always blossoms, buds, and ripe fruits, one under another.

In the Island of *St. Thomas* (on the backside of *Africa*) in the midst of it is a Hill, and over that a continual Cloud, wherewith the whole Island is watered, and made fruitful. Such a Cloud will Jesus-Christ be to all those precious souls that shall be transplanted from Earth to Heaven.

O why then should Believers be unwilling to die, seeing that their dying day is but a transplanting day of their souls from Earth to Heaven, from a Wilderness to a Paradise? But in the

Fifteenth place, As a Believers dying day, is the day of his transplantation, so his dying day is the day of his coronation; Here Believers are Kings elected, but when they die, they are Kings crowned;

I

now

Jam 1. 12.
Rev. 2. 10.

now they have a Crown in rever-
sion, but then they shall have a
Crown in possession; now they
have a Crown in hope, but then
they shall have a Crown in hand.
Death will at last bring the soul to a
Crown without thorns, to a Crown
without mixture, to a righteous
Crown, to a glorious Crown, to an
everlasting Crown: Though a
Crown be the top of Royalty, and
though beyond it the thoughts and
wishes of mortal men extend not,
yet most may say of their Earthly
Crowns, as that King said of his,
O Crown! more noble than hap-
py; but death will set such a Crown
upon a Believers head, as shall al-
ways flourish, and as shall make him
happy to all Eternity; here the Be-
liever (as his Saviour before him)
is crowned with thorns, but death
will turn that Crown of thorns into
a Crown of pure Gold.

Psal. 132.
18.

Psal. 21. 3.

Upon a triumph, all the Empe-
rour *Severus* his Souldiers, for the
greater pomp, were to put on
Crowns of Bays on their heads, but
there

there was one Christian among them that wore his Crown on his arm; and it being demanded why he did so, he answered (*Non deest Christianum in hac vita coronari*) it becomes not a Christian to wear his Crown in this life: The truth is, a Christians Crown never sits so fast, nor never so well becomes him, as when it is put on by a hand of death. Here most Princes Crowns are the fruits of unrighteousness, but death will at last put upon the believer a Crown of Righteousness, or a righteous Crown, and so it is called, not only because it is purchased by the Righteousness of Christ, but also to difference it from those unrighteous Crowns, or Crowns of unrighteousness, that the Princes of this World put upon their own heads; earthly Crowns are corruptible, but death will put on the heads of Believers an incorruptible Crown. Worldly Crowns are fading and withering. Though King *William* the Conquerour was crowned three times every year (during his reign)

2 Tim. 4.
7, 8.

1 Cor. 9.
25.

at three several places, *viz. Gloucester, Winchester, and Westminster*, yet how soon did his Crown fade and wither?

1 Pet. 5. 4

But death will put such a Crown upon the Believers head, as shall never fade nor wither. Worldly Crowns are tottering and shaking; most Princes Crowns hang but on one side of their heads, and all their interest, power, and policy, cannot make them sit fast on both sides; but death will put upon the heads of Believers an immortal Crown, an unmoveable Crown, an everlasting Crown, an eternal Crown, a Crown that none can shake, that none can take, that none can conquer or overcome.

2 Cor. 4.

14, 15, 16,

17, 18.

Rev. 2, 10.

Oh! Why then should Christians be afraid to die, or unwilling to die, seeing that their dying day is but their Coronation day? who would be unwilling to ride to a Crown thorow a dirty Lane, or a rainy day? But in the

Sixteenth place, A gracious soul shall never die till his work be finished,

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nished, and he prepared to die, and why then should he be unwilling to die, when his work is done, and he prepared to go home? when God hath no more work for you to do in this world, why then should you be unwilling to die, to go home? now till your work be finished that God hath cut out for you in this world, no power nor policy shall ever be able to cut off the thred of your lives; in despite of all the world and all the powers of Hell, you shall do that work, be it more or less, that God hath appointed you to do in this world. The life of Christ was very often in danger, both among pretended friends, and professed foes, but yet he still escapes all the snares that they had laid for him, and all the pits that they had digged for him, and that upon this very ground, *That his time was not yet come, his hour was not yet come, John 7.30. Then they sought to take him, but no man laid hands on him because his hour was not yet come, Ch. 8. 19, 20. Then said they unto him,*

I 3

where.

God often
bridles
wicked
mens ma-
lice, and
fury, invi-
sibly.

where is thy Father? *Jesus* answered, *Ye neither know me nor my Father; if ye had known me, ye should have known my father also. These words spake Jesus in the Treasury, as he taught in the Temple, and no man laid hands on him, for his hour was not yet come.* God can and will secure his people from the rage and malice of their enemies, by a secret and invisible hand of providence, till they have finished the work that he hath set them about in this World. *David* was surrounded with Enemies on all hands, but yet in spite of them all, he keeps up till his work was done, *Acts* 13.36. For *David* after he had served his own generation by the will of God, fell asleep; though many thrust sore at him, yet he did not fall asleep, he did not dye till he had served his generation. Bonds and afflictions waited on *Paul* in every City; so in that *2 Cor.* 11. 23, 28. *In stripes above measure, in prisons more frequent, in deaths often. Of the Jews five times received I forty stripes save one (the Lord commanded that the number*

Acts 20.23.

of

of strokes should not exceed forty,
Deut 25.3. and therefore the *Jews*
 that they might not transgress that
 Law, gave one less.) Thrice was I
 beaten with rods, once was I stoned,
 thrice I suffered shipwrack, a night
 and a day I have been in the deep, in
 journeying often, in perils of waters,
 in perils of robbers, in perils by mine
 own Country-men, in perils by the
 Heathen, in perils in the City, in
 perils in the Wilderness, in perils in
 the Sea, in perils among false Bre-
 thren; in weariness and painfulness,
 in watchings often, in hunger and
 thirst, in fasting often, in cold and
 nakedness; and yet notwithstanding
 all these hazards, hardships,
 dangers, deaths, *Paul* lives, and
 bravely bears up till his work was
 done, his course finished, *2 Tim.*
4.7,8. I have fought a good fight, I
have finished my course, I have kept the
faith. And so in that, *Rev. 11.7.* The
 beast that ascended out of the bottom-
 less pit, and that made war against the
 two Witnesses, could not overcome them,
 nor kill them, till they had finished their

Acts 16 23
Acts 14 19
 27.

testimony. Christians shall live to finish their testimony, and to do all that work that God hath cut out for them to do, in spight of all the beasts in the world, in spight of Hell, or Antichrist.

It was so with *Ambrose*, a certain Witch sent her spirits to kill him, but they returned answer, that God had hedged him in as he did *Job*, so that they could not touch him.

Another came with a sword to his Bed-side to have killed him, but he could not stir his hand, till repenting, he was by the prayer of *Ambrose* restored to the use of his hands again, no means, no attempts, could cut him off till his work was done.

So for *Luther* a poor Friar to stand so stoutly against the Pope, this was a great Miracle, but that he should prevail against the Pope, as he did, this was a greater, and that after all he should die in his Bed (notwithstanding all the enemies he had, and the several designs they had to have destroyed him)

-his

this was the greatest of all; and yet for all that the Pope, or the Devil his Father could do, *Luther* when he had finished his Testimony, dies in his bed. Oh why then should any Christian be unwilling to die, seeing he shall not die till his work be done, till his testimony be finished?

And as a Believer shall not die till his work be done, so he shall not die till he be prepared to die. A Believer is always habitually prepared to die, even then when he is not actually prepared, yet then he is habitually prepared to die, for he hath not his Ark to build, nor his Lamp to trim, nor his Oyl to buy, nor his Pardon to seal, nor his Peace to make, nor his Graces to get, nor his Interest in Christ to seek, nor Divine favour to secure, nor a Righteousness to look after, &c. That promise is full of honey and sweetness that you have in *Job 5.26. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* The Husbandman brings not his Corn into his Barn till it be full

ripe, no more will God take his Children out of this world, till they are fit for another world; he will not transplant them from earth, till they are fit, till they are prepared for Heaven. It is with Christians as it is with the fruits of the earth, some are ripe sooner, some later; but as we, so God will gather none till they are ripe for glory: Some souls, like some fruits, are ripe betimes, other Christians like other fruit, are a longer time ripening; and so God gathers his fruit in as they ripen, some sooner, some later, but none till they are (in a measure) ripe for Heaven. And why then should Christians be unwilling to die, seeing they shall not die, till they are prepared to die? I do not say they shall not die till they think they are fit to die, or till they say they are prepared to die, for they may be graciously prepared, and sweetly fitted to die, and yet may judge otherwise, by reason of Satans sleights, or some Spiritual distemper that may hang upon them, or from a natural fear

of

of Death, and some great unwillingness to die; but they shall not die till they are either actually, or habitually prepared to die, till they are ripe for glory; and therefore be not, O be not, Christians, unwilling to die. But in the

Seventeenth place, When a righteous man dies, he shall leave a sweet savour behind him, his name shall live, when he is dead; Are not the names of the Patriarchs, Prophets, Apostles, Martyrs, and other Saints, a sweet savour to this very day? we know there is no sweet savour, to that they have left behind them, *Psal. 112. 6. The Righteous shall be had in everlasting remembrance, Prov. 10. 7. The memory of the just is blessed.* The Septuagint thus translates it, the memory of the Just is with praises; many are the praises that wait on the name of the Just, when their bodies are in the dust; no scent so sweet as that which the Just man leaves behind him, *Ecclesiast. 7. 1. A good name is better than precious*

Heb. 11.

cious

The initial
letter **U** of
the He-
brew
word *Tob*,
that is for
good here,
is bigger
than ordi-
nary, to
shew the
exceeding
excellen-
cy of a
good
Name.

cious oyntment; he doth not say, a great name, a name arising from outward greatness, but a good name, a name arising from inward goodness, and manifested by outward Holiness, that's the name that is better than precious oyntment; oyntment only reaches the Nostrils, but a good Name reaches to the chearing and the warming of the heart. The *Chaldee* reads this verse thus (*Melius est nomen bonum quod comparabunt iusti in hoc seculo, quam unguentum unctionis, quod fuerit inunctum super capita Regum & Sacerdotum*) Better is the good name which the Just shall obtain in this world, than the oyntment of anointing, which was poured upon the heads of the Kings and Priests; though a Believer may not leave great sums of money behind him, nor yet thousands, nor hundreds a year behind him, yet he shall leave a good Name behind him, which answers to all, nay, which out-weighs all the riches, gallantry, and glory of this world. That Heathen hit right who said

(*Ego*

(*Ego si bonam famam servabo, sat dives ero*) If I may but keep a good Name, I have wealth enough; it is a greater mercy to leave a good Name behind us, than to leave the riches of a Kingdom, yea of a world behind us. But in the

Plautus.

Eighteenth place, Death is nothing but the believers in-let into glory; Death is the gate of life, it is the way to Paradise; it is the Mid-wife to bring eternity to bed: when *Jacob* saw the Chariots that were to bring him to *Joseph*, his spirit revived: Ah Christian, Death is that Chariot that will bring thee not only to a sight of *Jacob*, and *Joseph*, but also to a blessed sight of God, Christ, Angels, and the spirits of just men made perfect; here we meet with many in-lets to sin, to sorrow, to affliction, to temptation, but Death of all in-lets is the most happy in-let, it lets the soul into a full fruition of God, to the perfection of grace, and to the heights of glory; and why then should a gracious soul be unwilling to die? But

Gen 45.

27.

Heb 12.

23. 24.

I must hasten to a close ; therefore
in the

One of the
Fathers
longed to
die, that he
might see
that head
that was
crowned
with
Thorns.

Nineteenth place , Was Jesus
Christ so willing to leave Heaven,
his Fathers bosome, his Crown, his
dignity, his glory, his Royal atten-
dance, to come into this world, to
suffer the saddest, and the heaviest
things that ever was thought of, that
ever was heard of, for thy sins, for
thy sake? and wilt thou be unwill-
ing to die, and go to him, who
hath suffered so much, who hath
paid so much, who hath prepared
so much for thee? Ah Christian!
Christian! why dost thou not rather
reason thus with thy own soul; Did
Christ die for me, that I might live
with him? I will not therefore de-
sire to live long from him; all men
go willingly to see him whom they
love, and shall I be unwilling to
die, that I may see him whom my
soul loves? O! I will not, O! I
dare not, O! I may not; others
venture through many dangers, and
many deaths, to see their friends
and relations, and why then shouldest

dest

dest not thou, O Christian, be willing to venture through death, to the Lord of life, to him that is thy Crown, thy comfort, thy head, thy Husband, thy Heaven, thy All, &c? But in the

Twentieth and last place, consider, O believer! that thou always standest before God in the Righteousness of Jesus Christ, who is called the Lord our Righteousness, and who of God is made unto thee Wisdom, Righteousness, Sanctification, and Redemption; whilst thou livest thou standest before God, not in the Righteousness of thy duties, nor in thy gracious disposition which are but weak, and imperfect; but in the pure, perfect, matchless, and spotless Righteousness of Jesus Christ. And when thou diest, thou appearest before God in the same glorious Righteousness; so that thou mayest appear before Gods unspotted Justice and Holiness, with the greatest boldness and comfort that is imaginable, upon the account of that Righteousness with which thou art

Jer. 23 6
1 Cor. 1.
30.

Exod. 28.
 11. 14. c.
 39. 1, 2, 3,
 4, 5, &c.

Cant. 4. 7.
 Eph. 5. 27.
 Col. 2. 10.
 Rev. 14.
 4, 5.

art cloathed, *Psal 45. 13. The King's daughter is all glorious within* (there is her inward glory, grace makes the soul glorious within) *her cloathing is of wrought gold*; Some read it purled work, or closures of gold enameled with gold; such as precious stones were set in, which were exceeding splendid and glorious, and which shadowed forth the glorious Righteousness of our Lord Jesus. This cloathing of wrought gold is the glorious Righteousness of our Lord Jesus; now in life and in death, the believer stands before God in the glorious golden Robes of Christ's Righteousness; and hence it is that believers are said to be all fair, and without spot, and to be without spot or wrinkle, and to be compleat in Christ, and to be without fault before the Throne of God; and why then should a believer be unwilling to die, and appear before God? by reason of this cloathing of wrought gold, you stand spotless, blameless, and faultless before God; this golden cloathing, this glorious

rious

ious Righteousness of Christ, is as truly and really the Believers, and as fully and compleatly the Believers, as if it were his very own. Ah! no cloathing to this. The costly cloak (of *Alcisthenes*) which *Dionysius* sold to the *Carthaginians* for a hundred Talents, was indeed a mean and beggarly ragg to this embroidered Mantle that Christ puts upon all believers. And therefore a Christian, both living and dying should say with the Psalmist, *I will make mention of thy Righteousness, of thy Righteousness only.* Let them be afraid to dye, let them be unwilling to dye, who must appear before God in their sins, and in their own Righteousness, which at best is but as filthy raggs; but as for thee, O Christian! who shalt always appear before God in cloathing of wrought gold, be not thou afraid of death, be not thou unwilling to dye, but rather desire it, rather long for it; because thou art clothed with such Righteousness, as will bear thee up sweetly in it, as will carry thee bravely

Psa. 71. 15,
16, 19.

Isa. 4. 6.

1 Cor. 15.
55, 56, 57.

Rev. 3. 18.

δικαιομα-
τα i. e. say
some, im-
puted and
imparted
righteous-
ness.

bravely through it, and as will make thee triumph over it. Christs Righteousness is a Christians white Raiment, in which he stands pure before God, Revel. 19. 7, 8. Let us be glad and rejoyce, and give glory to him for the Marriage of the Lamb is come, and his wife hath made her self ready. And to her was granted, that she should be arrayed in fine Linnen, clean and white; for the Linnen is the righteousness of Saints. By the fine, clean, white Linnen which is here called the Righteousness (or as the Greek hath it, the Righteousnesses) of Saints, most understand the glorious Righteousness of Christ. Righteousness is an Hebraism; noting that most perfect absolute Righteousness which we have in Christ: white is a natural colour, it is a colour of purity, ornament, and honour, it was the habit in times past of Nobles, saith *Drusius*, and others. Now in this pure, clean, white Linnen, all the Saints are cloathed, and so presented to God by Jesus Christ, and why then should they be unwilling

willing to dye? Here is not a speck, not a spot, to be found upon this white Linnen, which is the Righteousness of Saints, which should make Saints rather to pursue after death, than to fly from it, or to be unwilling to welcome it when it comes.

I am not ignorant that this unwillingness to dye most usually springs from those low and dark apprehensions men have of God, and from weakness of faith, and from coldness of love, and from laying the Creatures too near our hearts, and from our little communion with God, and our rare taking of turns in Paradise, and from our not treasuring up a stock of promises, and a stock of experiences, &c. I have also considered what a dishonour to God, a reproach to Christ, a grief to the Spirit, a scandal to religion, a blot to profession, a mischief to sinners, and a wrong to Saints, it is, for Christians to be unwilling to dye, or to be afraid of death, which hath occasioned me
to

The spring
from
whence
Christians
unwilling-
ness to die
flows.

The sad
effects of
Christians
unwilling-
ness to die.

to muster up these twenty considerations, to work you to be willing to dye, and if these will not prevail with you, I profess I do not know what will.

Object. I would be willing to dye, if I had but assurance, but that is the Jewel I want, and therefore I am unwilling to dye.

First, I answer, It may be thou hast assurance, though not such a measure of assurance, such a plerophory or full assurance, as thou desirest: a perfect, compleat, absolute and full assurance is very desirable on earth, but, I think few attain to it till they come to Heaven; this sparkling Diamond God hangs in few Saints bosomes till they come to glory. But

Secondly, I Answer, the least grace if true, is sufficient to Salvation, and therefore the sense of the least grace, or of the least measure of grace, should be sufficient to assurance of Salvation. But

Thirdly, the time of death is one of the most usual seasons wherein

God

God gives his children the sweetest and fullest assurance of his love, of their interest in him, and of their right to glory; when there was but a step, a stride between *Stephen* and death, then he saw Heaven open, and Christ standing at the right hand of his Father.

A&S 7.55.
to the end.

Mr. Glover, though he had been long under clouds, and much darkness, yet when he came near the fire, he cried out to his friend, Oh *Austin, Austin*, he is come, he is come! meaning the Lord, in the sweet and glorious discoveries of his love and favour to him, and so he died, with a heart full of joy and assurance.

Mr. Frogmorton, a precious godly Minister, lived thirty seven years without assurance (after the Lord had wrought savingly upon him) and then died at Master *Dods*, having assurance but an hour before he died.

I could here give you divers examples of a later date, of many precious Christians who have lived close with God many years, and have

have been much in seeking of assurance ; and the Lord hath held them off till a few years before their death, and then he hath filled their souls so full of the sence of his love, and the assurance of their everlasting welfare, that they have died under the power of their joyes. Assurance is a free gift of God, and God loves to give his gifts to his Children when they may most cheer them, and be of greatest use and service to them; and when is that, but at the day of death? and therefore Christians should not be unwilling to dye for want of assurance, because that is a special season wherein God usually gives assurance to his children. But

Fourthly , and Lastly , Thou mayest dye , and go to Heaven without assurance; this truth, with several others of the like import, that may further satisfie such as are unwilling to dye, I have made good in that Treatise of mine called *Heaven on Earth*, and to that I refer the Reader for further satisfaction, if

what

what is said do not satistie ; The
next inference then that I shall
make , and so hasten to a close , is
this ;

If the best things are reserved for
believers till last, then let not Chri-
tians mourn immoderately ; Oh !
be not over-much afflicted , and
grieved for the death of Husband,
Wife, Childe, Sister, Friend, who
sleeps in the Lord , for they are but
gone to take possession of those
great and glorious things that are re-
served in Heaven for them. This de-
ceased Saint is now gone to her
home , to her Heaven , to her God
that hath loved her , to her Christ
that hath dyed for her , and to her
Crown that was prepared for her.
Abraham mourned moderately for
his dear deceased *Sarah* , as is im-
ported by a small *caph* in that He-
brew word, that signifies to weep ;
and that , not because she was old
and over-worn (as some *Rabbins*
say) but because death to her was
but an in-let into glory , death-did
but bring her to a happy fruition of
all

Inference
1 Thes. 4.
13 14.

Gen. 23. 2.

all those glorious things, that God had laid up for them that love him. Death that seems to dispossess a Christian of all, puts him into a possession of all, of all joyes, of all comforts, of all delights, of all contents, of all happiness, of all blessednesse, and why then should our sorrow, our tears, overflow the banks of moderation? Sorrow is good for nothing but for sin; now that the childe is dead, wherefore should I fast or weep said *David*? Grief preceding evil, if it be used for a remedy, cannot be too much, but that which follows an evil past remedy, cannot be little.

Ezek. 24.
15, 16, 17.
John 19.
25, 26, 27.

When *Ezekiel* lost (his Wife) the delight of his eyes, he must not weep. When *Mary* the Mother of *Jesus* stood by the Cross of her only dear Son, she wept not, as *Ambrose* notes. We may say of our deceased friend, as the *Jews* of their Father *Jacob* (*non est mortuus*) he is not dead; or as our Saviour of *Lazarus*, *he is not dead but sleepeth*; and the

Joh. 11. 11

Maid, *why trouble you your selves? they*

are

are not dead but sleep. To dye, in the Prophet *Isaias* phraſe, is but to lye down in our beds. So *Aſa* the Kings Coffin is called a Bed. And when thy days ſhall be fulfilled, ſaith *Nathan* to *David*, and thou ſhalt ſleep with thy Fathers, or as the Original hath it, and thou ſhalt lye down with thy Fathers; death is nothing but a ſleeping with our Fathers, or a lying down in the bed with our Fathers and Friends, who have lain down before us; And therefore, when a Friend, a Wife, a Child dies, and leaves this world, we are to bid them but good night (as the Primitive Chriſtians uſed to do) in ſure and certain hope to meet them in the morning of the reſurrection.

The Ancients were wont to call the days of their death, *Natalia*, not dying days, but birth-days. It hath been the cuſtom, ſaith *Haymo*, when a Child of God departed this life, to call it not the day of his death, but the day of his Nativity, The *Jews* to this day ſtick not to call their *Golgothaes*, *Batta Cajim*,
K the

Iſa. 43. 17.
ch. 57. 1, 2.
2 Chron.
16. 14.
2 Sam. 7.
22.

the houses or places of the living.

The *Jews* ancient custom was, by the way as they went with their Corpse, to pluck up every one the Grass, as who should say, they were not sorry for the death of their friends and relations, as men without hope, for they were but cropt off, and should spring up again in due season. Ah Friends! If you will needs mourn, then mourn for your selves, mourn for your sins, mourn for the barrenness and baseness of your own hearts, but do not mourn, at least excessively, for the death of any Christian friend, or relation, seeing that death gives them a quiet and full possession of all that glory and happiness that is reserved in Heaven for them.

The next use is cause of comfort and consolation to all the people of God. If it be so, that the best things are reserved for Believers till they come to Heaven, then this may serve to comfort the people of God, and that

First, against their poor, low, and mean

The *Persi-*
an Kings
would
have no
mourning
or mourn-
ing appa-
rel worn
in their
presence.

mean
poor
have
much
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much
but
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rit in
will
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thoug
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y, an
Ch
yet h
As h
house
mans
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Crow
est, a
mony

mean condition in this world. Ah poor Christians, what though you have little in hand, yet you have much in hope; though you have little in possession, yet you have much in reversion; he that hath but little present possession, yet if he hath a fair estate in reversion, he comforts himself, and solaces his spirit in the thoughts of it, that there will come a day when he shall live like a man, when he shall live bravely and sweetly, and this makes him sing care and sorrow away; why Christians, do you do so? you have a fine, a fair estate in reversion, though you have but a little in possession? and therefore bear up bravely, and live comfortably.

Christ who was the Heir of all, yet he lived poor, and dyed poor; As he was born in another mans house, so he was buried in another mans Tomb; when Christ dyed, he made no Will, he had no Crown-lands, only his Coat was left, and that the Souldiers parted among them. If thy outward condi-

Jam.2. 5.

2 Tim 4.

7,8.

Psal. 16. 6.

Mat.8.20.

Basil. Selu.
oratione
15.

tion be comfortable to his, there is no reason why thou shouldst be discouraged, for thou hast a rich and Royal revenue, that will shortly come into thy hand, and then thou shalt never know what poverty and penury means more: And for thy comfort, know, that though men may for thy poverty despise thee, yet the Lord doth highly prize thee; it was a good saying of Basil, (*Placet sibi Deus abstrusum in despecto corpore Margaritum conspicatus*) God pleaseth himself, beholding a hidden Pearl in a despised and disrespected body. The truth is, Christians, if there were any real happiness in the things of this life, you should have them, but it is not in all the wealth and glory of this World to make up a happiness to you, and therefore as the enjoyment of them should not swell the rich, so the want of them should not trouble the poor: the Angels (and Saints departed in Heaven are happy, and yet they have neither silver nor gold; they are blessed, and yet they have none

of the gay things of this life ; they have none of the gallantry and glory of this world ; you have now your worst , your best days are to come, it will not be long before you shall have your portion in hand, therefore live sweetly , and walk comfortably up and down this world. But

Secondly , If the best things are reserved for Believers, till they come to Heaven ; then this may serve to comfort them against all outward abasements from the malignant world ; what though you are counted as the skum , the dirt , the filth, the scraping, the off-scouring of the world, by men that know not, that see not, that believe not what great and glorious things are reserved in Heaven for you? yet at last you shall be advanced to that dignity, and be made partakers of that felicity and glory , which shall work amazement and astonishment in those that now despise you, and vilifie you ; those that now count you the troublers of their *Israel*, shall be

No man is able to bear so much contempt as Christ bears daily, saith Luther.

Pfal. 149.
4, 5, 6, 7, 8,
9.

troubled with a witness, when they shall see you with Crowns upon your heads, and the Royal Robes of glory upon your backs, and two-edged swords in your hands, to execute the vengeance written. Men that know their future greatness, are not troubled at reproaches, they think themselves above reproaches, they can divinely scorn scorns and contemn contempts. Ah Christians! how can you seriously consider of your future greatness, happiness, and glory, and not bear up sweetly and comfortably against all the contempt that you may meet with in this world?

And thus I have done with this subject, which of one Sermon is multiplied into several, by a good hand of Heaven upon me; I shall follow this poor Piece with my weak prayers, that it may be a Mercy to Hearers, Readers, and Writer.



F I N I S.



AN ELEGY

Upon the Death of Mrs. Mary
Blake, the Wife of Mr. Nicholas
Blake of London, Merchant.

W Here Virtue, seated in the heart,
Shining forth in suiting acts of
Oh, what delight doth it impart (life,
To pious Minds ! Experience rise
Of thee we have, as otherwise
So in this godly womans guise.

Her sweet endowments, pregnant Wit,
And Holy Graces from above,
How made they Her an Object fit,
No less for wonder, than for love ! (green
Such precious fruit, so ripe, though
In so few years, is seldom seen.

They who enjoy'd the sight and sense
Of her dear Converse, to her close,
Oh, what contentment did from thence
To them arise ! chiefly to Those,
Who nearest to her did relate (state ?
In Blood, in Grace, or married

An Elegy.

Parents dear Comfort, Husbands glory,
Kindreds Honour, Friendships Praise,
To after times a fair writ story,
For a Pattern to their ways:

All these in her did meet, as one
That suited All, and failed None.

Thus, while we her enjoy'd, she was
A precious Cordial to us all:

But now, being taken hence, Alas!
From Joyes, unto Laments we fall.

Thus, sith her loss to all extends,
Sorrow doth seize on all her friends.

It doth indeed, nor do we find
That God Almighty doth dislike
Good Natures working in this kind,
When Us in Ours he thus doth strike.
Their deathbeds, while in this sad trim
We may besprinkle, but not make swim

Tears from our Eyes like precious dew,
As from a Limbeck may drop out,
Not flow, as usually we view,
Like common water from a spout.

Why should they? sith to our relief
We have cause, no less of joy, than
(grief?
This

An Elegy.

*This friend of ours for whom we weep,
Is safely come unto the shore;
She is not dead but fall'n asleep,
And only gone to bed before.*

*And we, when ended is our pain,
Shall sleep with her, and wake again.*

*Mean season, as for her we know,
Where, & with whom, & how she dwells,
In Heaven with Christ & Myriads mo
Whose presence all delights excels;
And there she sings with high desire,
Her Hallelujahs in full Quire.*

*All this she studied here, but never
Could fully tell what it should be,
Till God did Soul from Body sever,
And took it up these joys to see:
There let her rest until we meet,
Each other in that place to greet.*

Mart. Blake.



THE
TABLE
OF THE
Chief Heads.

THe Explication of the words, from
page 27 to pag. 31
Doct. That God reserves the best
and greatest favours, and blessings,
for Believers, till they come
to Heaven.

*This point is made good by an induction
of particulars, Thus,*

*First, The best inheritance is reserved
for Believers till they come to Heaven;
this is made good by six particulars, as*

*First, The inheritance reserved for Believers
till they come to Heaven, is a pure, undefiled,
and incorruptible inheritance.*

P. 32

2^d Tis

The Table

2 'Tis a sure, a secure inheritance, p. 33

3 'Tis a permanent, a lasting inheritance, from p. 34 to 37

4 'Tis the freest inheritance, an inheritance free from all vexation and molestation. p. 37, 38

5 'Tis an inheritance that is universal, to Jews, to Gentiles, to bond, to free, &c. p. 38 to 40

6 'Tis a soul-satisfying inheritance. p. 40 to 45

Secondly, The best rest is reserved for Believers till they come to Heaven, proved thus, p. 45 to 49

1 The rest reserved in Heaven for Believers, is a superlative rest.

2 'Tis an universal rest.

3 'Tis an uninterrupted rest.

4 'Tis a peculiar rest.

5 'Tis a rest that is universally communicable to all the sons and daughters of God.

6 'Tis a permanent, a constant rest; from p. 49 to 58

Thirdly, The best knowledge of God is reserved for Believers till they come to Heaven; proved thus.

1 Saints shall have the clearest knowledge

The Table.

ledge and revelation of God in Heaven. p. 58 to 63

2 They shall have the fullest knowledge of God in Heaven. p. 64 to 66

3 They shall have an immediate knowledge of God in Heaven. p. 66 to 69

4 They shall have a permanent & constant sight of God in Heaven. p. 69. 70

Fourthly, They shall have the best and choicest presence of God, and Christ in Heaven; this is proved thus.

1 In Heaven they shall have the greatest & the fullest presence of God. p. 71, 72

2 They shall have a soul-satisfying presence of God in Heaven. p. 72 to 77

3 They shall enjoy a constant, a permanent presence of God in Heaven.

p. 77 to 79

Fifthly, They shall enjoy perfection of grace in Heaven, & that proved thus,

1 The joy of the Saints in Heaven, shall be pure joy.

2 Their joy in Heaven shall be full.

3 Their joy shall be lasting, it shall be uninterrupted.

p. 79 to 86

Sixthly, The best society, the best company is reserved for them till they come to Heaven.

p. 86 to 91

Quest.

The Table.

Quest. Whether Saints shall have a real, a personal, and particular knowledge of one another in Heaven?

'Tis answered affirmatively, they shall, and this proved by seven arguments, from p. 91 to 103

Seventhly, and lastly, The glorifying of the Saints bodies is reserved till last; the glory of glorified bodies is set forth, from p. 103 to 115

Eight Reasons why God hath reserved the best and greatest things for his people till they come to Heaven p. 115 to 130

Twelve inferences, from p. 130 to 169

Twenty motives or considerations to work Christians to be willing to dye p. 169 to 212

Object. I would be willing to dye, if I had but assurance, &c. p. 212
to 215

Answered in four particulars.

An Inference by way of Use. p. 215
to the end.



Books Printed and are to
be sold by *John Hancock*, at his Shop in
Popes-Head-Alley at the
three Bibles.

A Book of Short-Writing, the
most easie, exact, lineal, and
speedy method, fitted to the mean-
est capacity, composed by Master
Theophilus Metcalf, Professor of the
said Art.

Also a School-Master, explaining
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whereby those that can read, may
quickly learn to write: To which is
added, brief directions for true spel-
ling.

ling and Cyphering, and making divers sorts of Ink.

12 Books lately published by
Mr. *Thomas Brooks*, late Preacher of
the Gospel at *Margarets New-Fish-*
street.

1 *Precious Remedies against*
Satans Devices : Or,

Salve for Believers and Unbelievers sores ; being a companion for those that are in Christ, or out of Christ, that slight or neglect Ordinances, under a pretence of living above them ; that are growing in spirituals, or decaying ; that are tempted, or deserted ; afflicted, or opposed ; that have assurance, or want it ; on 2 *Cor. 2. 11.*

2 *Heaven on Earth : Or,*

A serious Discourse touching a well-grounded Assurance of mans everlasting happinesse and blessedness ;

ness; discovering the nature of assurance, the possibility of attaining it, the Causes, Springs and Degrees of it, with the resolution of several weighty Questions, on the 8. of the *Romans* 32,33,34. verses.

3 *The unsearchable Riches of Christ: Or,*

Meat for strong Men, and Milk for Babes, held forth in two and twenty Sermons, from *Ephes.* 3. 8. Preached on his Lecture-nights at *Fish-street-hill*

4 *His Appels of Gold for young Men and Women; And*

A Crown of Glory for Old Men and Women: Or the Happiness of being Good betimes, and the Honour of being an Old Disciple, clearly and fully discovered, and closely and faithfully applied.

With the young mans objections answered,

answered, and the old mans doubts
resolved.

5 *A String of Pearls ; Or,*

The best things reserved till last ;
delivered in a Sermon preached in
London June 8. 1657. at the Funeral
of (that Triumphant Saint) Mrs.
Mary Blake , late Wife to his wor-
thy friend *Mr. Nicholas Blake* Mer-
chant.

6 *The Silent Soul , with So-
verain Antidotes against
the most miserable Exi-
gents ; Or,*

A Christian , with an Olive-leaf
in his mouth, when he is under the
greatest afflictions , the sharpest and
forest trials and troubles , the sad-
dest and darkest providences and
changes : with Answers to divers
Questions and Objections that are
of greatest importance , all tending
to

to win and work souls to be still, quiet, calm, and silent, under all changes, that have, or that may pass upon them in this world, &c. Lately printed and dedicated to all afflicted, distressed, dissatisfied, disquieted, and discomposed Christians throughout the world.

*7 An ark for all Gods
Noah's in a stormy day.*

Wherein is shewed the transcendent excellency of a Believers portion; on *Lament. 3. 24.*

*8 The Crown and Glory of
Christianity; Or,*

Holiness the only way to Happiness, discovered in 48. Sermons on *Heb. 12. 14.*

9 *The Privy Key of Heaven; Or,*

A discourse of Closet Prayer, Twenty Arguments for it, with the resolution of several considerable Questions, &c.

10 *A Heavenly Cordial for all that have had; Or,*

Have Escaped the Plague.

11 *Lately Published, A Cabinet of Choyce Jewels; Or,*

A Box of Pretious Oyntment; Being a plain discovery what men are worth for Eternity, and how its like to goe with them in another World.

12 *Londons Lamentations; Or,*

A serious discourse concerning
the

the late fiery dispensation wherein the Procuring causes, and the final causes of that dreadful dispensation are laid open, with the duties that are Incumbent, both upon those that have been burnt up, and upon and those who have Escaped those Consuming Flames; with thirteen supports to bear up the hearts of such as have been sufferers, here are many great objections answered, and many weighty Questions Resolved, and Variety of Arguments to prove that a little that the Righteous man hath, is better than the riches of many wicked: with several other points of grand Importance, all tending to the cooling, quieting, refreshing, upholding, and Comforting of all that have been sufferers by the late fiery calamity.

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